



**DELHI UNIVERSITY
LIBRARY**

DELHI UNIVERSITY LIBRARY
CL. No. 0:1K08x GT.2.2

Q 1.2, 2

Date of release for loan

This book should be returned on or before the date last stamped below. An overdue charge of 06 nP. will be charged for each day the book is kept overtime.

[illegible]

THE WORKS OF JOHN MILTON

THE WORKS OF JOHN MILTON



VOLUME II

PART II

NEW YORK
Columbia University Press

1931

COPYRIGHT
Columbia University Press
1931

PARADISE LOST
[CONTINUED]

Paradise Lost.

BOOK IX.

THE ARGUMENT.

Satan having compassed the Earth, with meditated guile returns as a mist by Night into Paradise, enters into the Serpent sleeping. Adam and Eve in the Morning go forth to thir labours, which Eve proposes to divide in
5 several places, each labouring apart: Adam consents not, alledging the danger, lest that Enemy, of whom they were forewarn'd, should attempt her found alone: Eve loath to be thought not circumspect or firm enough, urges
10 her going apart, the rather desirous to make tryal of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other Creatures. Eve wondring to hear the Serpent speak, asks
15 how he attain'd to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain Tree in the Garden he attain'd both to Speech and Reason, till then void of both: Eve requires him to bring her to that Tree, and finds it to be the Tree of

*Knowledge forbidden: The Serpent now grown bolder,
20 with many wiles and arguments induces her at length to
eat; she pleas'd with the taste deliberates a while whether
to impart thereof to Adam or not, at last brings him of
the Fruit, relates what perswaded her to eat thereof:
Adam at first amaz'd, but perceiving her lost, resolves
25 through vehemence of love to perish with her; and exten-
uating the trespass, eats also of the Fruit: The Effects
thereof in them both; they seek to cover thir nakedness;
then fall to variance and accusation of one another.*

NO more of talk where God or Angel Guest
With Man, as with his Friend, familiar us'd
To sit indulgent, and with him partake
Rural repast, permitting him the while
5 Venial discourse unblam'd: I now must change
Those Notes to Tragic; foul distrust, and breach
Disloyal on the part of Man, revolt,
And disobedience: On the part of Heav'n
Now alienated, distance and distaste,
10 Anger and just rebuke, and judgement giv'n,
That brought into this World a world of woe,
Sinne and her shadow Death, and Miseric
Deaths Harbinger: Sad task, yet argument
Not less but more Heroic then the wrauth
15 Of stern *Achilles* on his Foe pursu'd
Thrice Fugitive about *Troy* Wall; or rage
Of *Turnus* for *Lavinia* disespous'd,

- Or *Neptun's* ire or *Juno's*, that so long
Perplex'd the *Greek* and *Cytherea's* Son;
20 If answerable style I can obtaine
Of my Celestial Patroness, who deignes
Her nightly visitation unimplor'd,
And dictates to me slumbring, or inspires
Easie my unpremeditated Verse:
25 Since first this Subject for Heroic Song
Pleas'd me long choosing, and beginning late;
Not sedulous by Nature to indite
Warrs, hitherto the onely Argument
Heroic deem'd, chief maistrie to dissect
30 With long and tedious havoc fabl'd Knights
In Battels feign'd; the better fortitude
Of Patience and Heroic Martyrdom
Unsung; or to describe Races and Games,
Or tilting Furniture, emblazon'd Shields,
35 Impreses quaint, Caparisons and Steeds;
Bases and tinsel Trappings, gorgeous Knights
At Joust and Torneament; then marshal'd Feast
Serv'd up in Hall with Sewers, and Seneshals;
The skill of Artifice or Office mean,
40 Not that which justly gives Heroic name
To Person or to Poem. Mee of these
Nor skilld nor studious, higher Argument
Remaines, sufficient of it self to raise
That name, unless an age too late, or cold
45 Climat, or Years damp my intended wing

Deprest, and much they may, if all be mine,
Not Hers who brings it nightly to my Ear.

- The Sun was sunk, and after him the Starr
Of *Hesperus*, whose Office is to bring
50 Twilight upon the Earth, short Arbiter
Twixt Day and Night, and now from end to end
Nights Hemisphere had veild the Horizon round:
When *Satan* who late fled before the threats
Of *Gabriel* out of *Eden*, now improv'd
55 In meditated fraud and malice, bent
On mans destruction, maugre what might hap
Of heavier on himself, fearless return'd.
By Night he fled, and at Midnight return'd
From compassing the Earth, cautious of day,
60 Since *Uriel* Regent of the Sun descri'd
His entrance, and forewarnd the Cherubim
That kept thir watch; thence full of anguish driv'n,
The space of seven continu'd Nights he rode
With darkness, thrice the Equinoctial Line
65 He circl'd, four times cross'd the Carr of Night
From Pole to Pole, traversing each Colure;
On the eighth return'd, and on the Coast averse
From entrance or Cherubic Watch, by stealth
Found unsuspected way. There was a place,
70 Now not, though Sin, not Time, first wraught the change,
Where *Tigris* at the foot of Paradise
Into a Gulf shot under ground, till part
Rose up a Fountain by the Tree of Life;

- In with the River sunk, and with it rose
75 Satan involv'd in rising Mist, then sought
Where to lie hid; Sea he had searcht and Land
From *Eden* over *Pontus*, and the Poole
Mæotis, up beyond the River *Ob*;
Downward as farr Antartic; and in length
80 West from *Orontes* to the Ocean barr'd
At *Darien*, thence to the Land where flowes
Ganges and *Indus*: thus the Orb he roam'd
With narrow search; and with inspection deep
Consider'd every Creature, which of all
85 Most opportune might serve his Wiles, and found
The Serpent suttlest Beast of all the Field.
Him after long debate, irresolute
Of thoughts revolv'd, his final sentence chose
Fit Vessel, fittest Imp of fraud, in whom
90 To enter, and his dark suggestions hide
From sharpest sight: for in the wilie Snake,
Whatever sleights none would suspicious mark,
As from his wit and native suttletie
Proceeding, which in other Beasts observ'd
95 Doubt might beget of Diabolic pow'r
Active within beyond the sense of brute.
Thus he resolv'd, but first from inward grieve
His bursting passion into plaints thus pour'd:
O Earth, how like to Heav'n, if not preferr'd
100 More justly, Seat worthier of Gods, as built
With second thoughts, reforming what was old!

For what God after better worse would build?
Terrestrial Heav'n, danc't round by other Heav'ns
That shine, yet bear thir bright officious Lamps,
105 Light above Light, for thee alone, as seems,
In thee concentring all thir precious beams
Of sacred influence: As God in Heav'n
Is Center, yet extends to all, so thou
Centring receav'st from all those Orbs; in thee,
110 Not in themselves, all thir known vertue appears
Productive in Herb, Plant, and nobler birth
Of Creatures animate with gradual life
Of Growth, Sense, Reason, all summ'd up in Man.
With what delight could I have walkt thee round,
115 If I could joy in aught, sweet interchange
Of Hill, and Vallie, Rivers, Woods and Plaines,
Now Land, now Sea, and Shores with Forrest crownd,
Rocks, Dens, and Caves; but I in none of these
Find place or refuge; and the more I see
120 Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of contraries; all good to me becomes
Bane, and in Heav'n much worse would be my state.
But neither here seek I, no nor in Heav'n
125 To dwell, unless by maistring Heav'ns Supream;
Nor hope to be my self less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For onely in destroying I find ease

- 130 To my relentless thoughts; and him destroyd,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linkt in weal or woe,
In wo then; that destruction wide may range:
- 135 To mee shall be the glorie sole among
The infernal Powers, in one day to have marr'd
What he *Almightie* styl'd, six Nights and Days
Continu'd making, and who knows how long
Before had bin contriving, though perhaps
- 140 Not longer then since I in one Night freed
From servitude inglorious welnigh half
Th' Angelic Name, and thinner left the throng
Of his adorers: hee to be aveng'd,
And to repaire his numbers thus impair'd,
- 145 Whether such vertue spent of old now faild
More Angels to Create, if they at least
Are his Created, or to spite us more,
Determin'd to advance into our room
A Creature form'd of Earth, and him endow,
- 150 Exalted from so base original,
With Heav'nly spoils, our spoils: What he decreed
He effected; Man he made, and for him built
Magnificent this World, and Earth his seat,
Him Lord pronounc'd, and, O indignitie!
- 155 Subjected to his service Angel wings,
And flaming Ministers to watch and tend
Thir earthy Charge: Of these the vigilance

- I dread, and to elude, thus wrapt in mist
Of midnight vapor glide obscure, and prie
160 In every Bush and Brake, where hap may finde
The Serpent sleeping, in whose mazie foulds
To hide me, and the dark intent I bring.
O foul descent! that I who erst contended
With Gods to sit the highest, am now constraind
165 Into a Beast, and mixt with bestial slime,
This essence to incarnate and imbrute,
That to the hight of Deitie aspir'd;
But what will not Ambition and Revenge
Descend to? who aspires must down as low
170 As high he soard, obnoxious first or last
To basest things. Revenge, at first though sweet,
Bitter ere long back on it self recoiles;
Let it; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
175 Provokes my envie, this new Favorite
Of Heav'n, this Man of Clay, Son of despite,
Whom us the more to spite his Maker rais'd
From dust: spite then with spite is best repaid.

- So saying, through each Thicket Danck or Drie,
180 Like a black mist low creeping, he held on
His midnight search, where soonest he might finde
The Serpent: him fast sleeping soon he found
In Labyrinth of many a round self-rowld,
His head the midst, well stor'd with suttile wiles:
185 Not yet in horrid Shade or dismal Den,

- Nor nocent yet, but on the grassie Herbe
Fearless unfeard he slept: in at his Mouth
The Devil enterd, and his brutal sense,
In heart or head, possessing soon inspir'd
190 With act intelligential, but his sleep
Disturbd not, waiting close th' approach of Morn.
Now when as sacred Light began to dawne
In *Eden* on the humid Flours, that breathd
Thir morning incense, when all things that breath,
195 From th' Earths great Altar send up silent praise
To the Creator, and his Nostrils fill
With grateful Smell, forth came the human pair
And joind thir vocal Worship to the Quire
Of Creatures wanting voice, that done, partake
200 The season, prime for sweetest Sents and Aires:
Then commune how that day they best may ply
Thir growing work: for much thir work outgrew
The hands dispatch of two Gardning so wide.
And *Eve* first to her Husband thus began.
205 *Adam*, well may we labour still to dress
This Garden, still to tend Plant, Herb and Flour,
Our pleasant task enjoyn'd, but till more hands
Aid us, the work under our labour grows,
Luxurious by restraint; what we by day
210 Lop overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides
Tending to wilde. Thou therefore now advise
Or hear what to my minde first thoughts present,

- Let us divide our labours, thou where choice
215 Leads thee, or where most needs, whether to wind
The Woodbine round this Arbour, or direct
The clasping Ivie where to climb, while I
In yonder Spring of Roses intermixt
With Myrtle, find what to redress till Noon:
220 For while so near each other thus all day
Our taske we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermits
Our dayes work brought to little, though begun
225 Early, and th' hour of Supper comes unearn'd.
To whom mild answer *Adam* thus return'd.
Sole *Eve*, Associate sole, to me beyond
Compare above all living Creatures deare,
Well hast thou motion'd, well thy thoughts imployd
230 How we might best fulfill the work which here
God hath assign'd us, nor of me shalt pass
Unprais'd: for nothing lovelier can be found
In Woman, then to studie houshold good,
And good workes in her Husband to promote.
235 Yet not so strictly hath our Lord impos'd
Labour, as to debarr us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles, for smiles from Reason flow,
240 To brute deni'd, and are of Love the food,
Love not the lowest end of human life.

- For not to irksom toile, but to delight
He made us, and delight to Reason joyn'd.
These paths & Bowers doubt not but our joynt hands
245 Will keep from Wilderness with ease, as wide
As we need walk, till younger hands ere long
Assist us: But if much converse perhaps
Thee satiate, to short absence I could yield.
For solitude sometimes is best societie,
250 And short retirement urges sweet returne.
But other doubt possesses me, least harm
Befall thee sever'd from me; for thou knowst
What hath bin warn'd us, what malicious Foe
Envyng our happiness, and of his own
255 Despairing, seeks to work us woe and shame
By sly assault; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder,
Hopeless to circumvent us joynd, where each
260 To other speedie aide might lend at need;
Whether his first design be to withdraw
Our fealtie from God, or to disturb
Conjugal Love, then which perhaps no bliss
Enjoy'd by us excites his envie more;
265 Or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
The Wife, where danger or dishonour lurks,
Safest and seemliest by her Husband staies,
Who guards her, or with her the worst endures.

- 270 To whom the Virgin Majestie of *Eve*,
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd,
 Ofspring of Heav'n and Earth, and all Earths Lord,
That such an Enemy we have, who seeks
275 Our ruin, both by thee inform'd I learne,
And from the parting Angel over-heard
As in a shady nook I stood behind,
Just then return'd at shut of Evening Flours.
But that thou shouldst my firmness therefore doubt
280 To God or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fearest not, being such,
As wee, not capable of death or paine,
Can either not receive, or can repell.
285 His fraud is then thy fear, which plain inferrs
Thy equal fear that my firm Faith and Love
Can by his fraud be shak'n or seduc't;
Thoughts, which how found they harbour in thy brest
Adam, misstought of her to thee so dear?
290 To whom with healing words *Adam* replyd.
Daughter of God and Man, immortal *Eve*,
For such thou art, from sin and blame entire:
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
295 Th' attempt it self, intended by our Foe.
For hee who tempts, though in vain, at least asperses
The tempted with dishonour foul, suppos'd

- Not incorruptible of Faith, not proof
Against temptation: thou thy self with scorne
300 And anger wouldst resent the offer'd wrong,
Though ineffectual found: misdeem not then,
If such affront I labour to avert
From thee alone, which on us both at once
The Enemy, though bold, will hardly dare,
305 Or daring, first on mee th' assault shall light.
Nor thou his malice and false guile contemn;
Suttle he needs must be, who could seduce
Angels, nor think superfluous others aid.
I from the influence of thy looks receive
310 Access in every Vertue, in thy sight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or over-reacht
Would utmost vigor raise, and rais'd unite.
315 Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy Vertue tri'd.
So spake domestick *Adam* in his care
And Matrimonial Love; but *Eve*, who thought
320 Less attributed to her Faith sincere,
Thus her reply with accent sweet renewd.
If this be our condition, thus to dwell
In narrow circuit strait'nd by a Foe,
Suttle or violent, we not endu'd
325 Single with like defence, wherever met,

- How are we happie, still in fear of harm?
But harm precedes not sin: onely our Foe
Tempting affronts us with his foul esteem
Of our integritie: his foul esteeme
- 330 Sticks no dishonour on our Front, but turns
Foul on himself; then wherefore shund or feard
By us? who rather double honour gaine
From his surmise prov'd false, find peace within,
Favour from Heav'n, our witness from th' event.
- 335 And what is Faith, Love, Vertue unassaid
Alone, without exterior help sustaind?
Let us not then suspect our happie State
Left so imperfet by the Maker wise,
As not secure to single or combin'd.
- 340 Fraile is our happiness, if this be so,
And *Eden* were no *Eden* thus expos'd.
To whom thus *Adam* fervently repli'd.
O Woman, best are all things as the will
Of God ordain'd them, his creating hand
- 345 Nothing imperfet or deficient left
Of all that he Created, much less Man,
Or aught that might his happie State secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
- 350 Against his will he can receive no harme.
But God left free the Will, for what obeyes
Reason, is free, and Reason he made right,
But bid her well beware, and still erect,

- Least by some faire appeering good surpris'd
355 She dictate false, and misinforme the Will
To do what God expressly hath forbid.
Not then mistrust, but tender love enjoynes,
That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve,
360 Since Reason not impossibly may meet
Some specious object by the Foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warnd.
Seek not temptation then, which to avoide
365 Were better, and most likelie if from mee
Thou sever not: Trial will come unsought.
Wouldst thou approve thy constancie, approve
First thy obedience; th' other who can know,
Not seeing thee attempted, who attest?
370 But if thou think, trial unsought may finde
Us both securer then thus warnd thou seemst,
Go; for thy stay, not free, absents thee more;
Go in thy native innocence, relie
On what thou hast of vertue, summon all,
375 For God towards thee hath done his part, do thine.
So spake the Patriarch of Mankinde, but *Eve*
Persisted, yet submiss, though last, repli'd.
With thy permission then, and thus forewarnd
Chiefly by what thy own last reasoning words
380 Touchd onely, that our trial, when least sought,
May finde us both perhaps farr less prepar'd,

- The willinger I goe, nor much expect
A Foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.
- 385 Thus saying, from her Husbands hand her hand
Soft she withdrew, and like a Wood-Nymph light
Oread or *Dryad*, or of *Delia's* Traine,
Betook her to the Groves, but *Delia's* self
In gate surpass'd and Goddess-like deport,
- 390 Though not as shee with Bow and Quiver armd,
But with such Gardning Tools as Art yet rude,
Guiltless of fire had formd, or Angels brought.
To *Pales*, or *Pomona* thus adorn'd,
Likeliest she seem'd, *Pomona* when she fled
- 395 *Vertumnus*, or to *Ceres* in her Prime,
Yet Virgin of *Proserpina* from *Jove*.
Her long with ardent look his Eye pursu'd
Delighted, but desiring more her stay.
Oft he to her his charge of quick returne
- 400 Repeated, shee to him as oft engag'd
To be return'd by Noon amid the Bowre,
And all things in best order to invite
Noontide repast, or Afternoons repose.
O much deceav'd, much failing, hapless *Eve*,
- 405 Of thy presum'd return! event perverse!
Thou never from that houre in Paradise
Foundst either sweet repast, or sound repose;
Such ambush hid among sweet Flours and Shades
Waited with hellish rancour imminent

- 410 To intercept thy way, or send thee back
Despoild of Innocence, of Faith, of Bliss.
For now, and since first break of dawne the Fiend,
Meer Serpent in appearance, forth was come,
And on his Quest, where likeliest he might finde
- 415 The onely two of Mankinde, but in them
The whole included Race, his purposd prey.
In Bowre and Field he sought, where any tuft
Of Grove or Garden-Plot more pleasant lay,
Thir tendance or Plantation for delight,
- 420 By Fountain or by shadie Rivulet
He sought them both, but wish'd his hap might find
Eve separate, he wish'd, but not with hope
Of what so seldom chanc'd, when to his wish,
Beyond his hope, *Eve* separate he spies,
- 425 Veild in a Cloud of Fragrance, where she stood,
Half spi'd, so thick the Roses bushing round
About her glowd, oft stooping to support
Each Flour of slender stalk, whose head though gay
Carnation, Purple, Azure, or spect with Gold,
- 430 Hung drooping unsustaind, them she upstaies
Gently with Mirtle band, mindless the while,
Her self, though fairest unsupported Flour,
From her best prop so farr, and storm so nigh.
Neerer he drew, and many a walk travers'd
- 435 Of stateliest Covert, Cedar, Pine, or Palme,
Then voluble and bold, now hid, now seen
Among thick-wov'n Arborets and Flours

- Imborderd on each Bank, the hand of *Eve*:
Spot more delicious then those Gardens feign'd
440 Or of reviv'd *Adonis*, or renown'd
Alcinous, host of old *Laertes* Son,
Or that, not Mystic, where the Sapient King
Held dalliance with his faire *Egyptian* Spouse.
Much hee the Place admir'd, the Person more.
445 As one who long in populous City pent,
Where Houses thick and Sewers annoy the Aire,
Forth issuing on a Summers Morn to breathe
Among the pleasant Villages and Farmes
Adjoynd, from each thing met conceaves delight,
450 The smell of Grain, or tedded Grass, or Kine,
Or Dairie, each rural sight, each rural sound;
If chance with Nymphlike step fair Virgin pass,
What pleasing seemd, for her now pleases more,
She most, and in her look summs all Delight.
455 Such Pleasure took the Serpent to behold
This Flourie Plat, the sweet recess of *Eve*
Thus earlie, thus alone; her Heav'nly forme
Angelic, but more soft, and Feminine,
Her graceful Innocence, her every Aire
460 Of gesture or lest action overawd
His Malice, and with rapine sweet bereav'd
His fierceness of the fierce intent it brought:
That space the Evil one abstracted stood
From his own evil, and for the time remaind
465 Stupidly good, of enmitie disarm'd,

Of guile, of hate, of envie, of revenge;
But the hot Hell that alwayes in him burnes,
Though in mid Heav'n, soon ended his delight,
And tortures him now more, the more he sees
470 Of pleasure not for him ordain'd: then soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me, with what sweet
Compulsion thus transported to forget
475 What hither brought us, hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
Save what is in destroying, other joy
To me is lost. Then let me not let pass
480 Occasion which now smiles, behold alone
The Woman, opportune to all attempts,
Her Husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage hautie, and of limb
485 Heroic built, though of terrestrial mould,
Foe not formidable, exempt from wound,
I not; so much hath Hell debas'd, and paine
Infeebl'd me, to what I was in Heav'n.
Shee fair, divinely fair, fit Love for Gods,
490 Not terrible, though terrour be in Love
And beautie, not approacht by stronger hate,
Hate stronger, under shew of Love well feign'd,
The way which to her ruin now I tend.

So spake the Enemie of Mankind, enclos'd
495 In Serpent, Inmate bad, and toward *Eve*
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his reare,
Circular base of rising foulds, that tour'd
Fould above fould a surging Maze, his Head
500 Crested aloft, and Carbuncle his Eyes;
With burnisht Neck of verdant Gold, erect
Amidst his circling Spires, that on the grass
Floted redundant: pleasing was his shape,
And lovely, never since of Serpent kind
505 Lovelier, not those that in *Illyria* chang'd
Hermione and *Cadmus*, or the God
In *Epidaurus*; nor to which transformd
Ammonian Jove, or *Capitoline* was seen,
Hee with *Olympias*, this with her who bore
510 *Scipio* the highth of *Rome*. With tract oblique
At first, as one who sought access, but feard
To interrupt, side-long he works his way.
As when a Ship by skilful Stearsman wrought
Nigh Rivers mouth or Foreland, where the Wind
515 Veres oft, as oft so steers, and shifts her Saile;
So varied hee, and of his tortuous Train
Curld many a wanton wreath in sight of *Eve*,
To lure her Eye; shee busied heard the sound
Of rusling Leaves, but minded not, as us'd
520 To such disport before her through the Field,
From every Beast, more duteous at her call,

- Then at *Circean* call the Herd disguis'd.
Hee boulder now, uncall'd before her stood;
But as in gaze admiring: Oft he bowd
525 His turret Crest, and sleek enamel'd Neck,
Fawning, and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length
The Eye of *Eve* to mark his play; he glad
Of her attention gain'd, with Serpent Tongue
530 Organic, or impulse of vocal Air,
His fraudulent temptation thus began.
Wonder not, sovran Mistress, if perhaps
Thou canst, who art sole Wonder, much less arm
Thy looks, the Heav'n of mildness, with disdain,
535 Displeas'd that I approach thee thus, and gaze
Insatiate, I thus single, nor have fear'd
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker faire,
Thee all things living gaze on, all things thine
540 By gift, and thy Celestial Beautie adore
With ravishment beheld, there best beheld
Where universally admir'd; but here
In this enclosure wild, these Beasts among,
Beholders rude, and shallow to discern
545 Half what in thee is fair, one man except,
Who sees thee? (and what is one?) who shouldst be seen
A Goddess among Gods, ador'd and serv'd
By Angels numberless, thy daily Train.
So glaz'd the Tempter, and his Proem tun'd;

- 550 Into the Heart of *Eve* his words made way,
Though at the voice much marveling; at length
Not unamaz'd she thus in answer spake.
What may this mean? Language of Man pronounc't
By Tongue of Brute, and human sense exprest?
- 555 The first at lest of these I thought deni'd
To Beasts, whom God on thir Creation-Day
Created mute to all articulat sound;
The latter I demurre, for in thir looks
Much reason, and in thir actions oft appeers.
- 560 Thee, Serpent, subtlest beast of all the field
I knew, but not with human voice endu'd;
Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
- 565 Of brutal kind, that daily are in sight?
Say, for such wonder claims attention due.
To whom the guileful Tempter thus reply'd.
Empress of this fair World, resplendent *Eve*,
Easie to mee it is to tell thee all
- 570 What thou commandst, and right thou shouldst be obeyd:
I was at first as other Beasts that graze
The trodden Herb, of abject thoughts and low,
As was my food, nor aught but food discern'd
Or Sex, and apprehended nothing high:
- 575 Till on a day roaving the field, I chanc'd
A goodly Tree farr distant to behold
Loaden with fruit of fairest colours mixt,

Ruddie and Gold: I nearer drew to gaze;
When from the boughes a savorie odour blow'n,
580 Grateful to appetite, more pleas'd my sense
Then smell of sweetest Fenel or the Teats
Of Ewe or Goat dropping with Milk at Eevn,
Unsuckt of Lamb or Kid, that tend thir play.
To satisfie the sharp desire I had
585 Of tasting those fair Apples, I resolv'd
Not to deferr; hunger and thirst at once,
Powerful perswaders, quick'nd at the scent
Of that alluring fruit, urg'd me so keene.
About the mossie Trunk I wound me soon,
590 For high from ground the branches would require
Thy utmost reach or *Adams*: Round the Tree
All other Beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the Tree now got, where plenty hung
595 Tempting so nigh, to pluck and eat my fill
I spar'd not, for such pleasure till that hour
At Feed or Fountain never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree
600 Of Reason in my inward Powers, and Speech
Wanted not long, though to this shape retain'd.
Thenceforth to Speculations high or deep
I turnd my thoughts, and with capacious mind
Considerd all things visible in Heav'n,
605 Or Earth, or Middle, all things fair and good;

But all that fair and good in thy Divine
Semblance, and in thy Beauties heav'nly Ray
United I beheld; no Fair to thine
Equivalent or second, which compel'd

610 Mee thus, though importune perhaps, to come
And gaze, and worship thee of right declar'd
Sovran of Creatures, universal Dame.

So talk'd the spirited sly Snake; and *Eve*
Yet more amaz'd unwarie thus reply'd.

615 Serpent, thy overpraising leaves in doubt
The vertue of that Fruit, in thee first prov'd:
But say, where grows the Tree, from hence how far?
For many are the Trees of God that grow
In Paradise, and various, yet unknown
620 To us, in such abundance lies our choice,
As leaves a greater store of Fruit untoucht,
Still hanging incorruptible, till men
Grow up to thir provision, and more hands
Help to disburden Nature of her Bearth.

625 To whom the wilie Adder, blithe and glad.
Empress, the way is readie, and not long,
Beyond a row of Myrtles, on a Flat,
Fast by a Fountain, one small Thicket past
Of blowing Myrrh and Balme; if thou accept
630 My conduct, I can bring thee thither soon.

Lead then, said *Eve*. Hee leading swiftly rowld
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy

- Bright'ns his Crest, as when a wandring Fire,
635 Compact of unctuous vapor, which the Night
Condenses, and the cold invirons round,
Kindl'd through agitation to a Flame,
Which oft, they say, some evil Spirit attends
Hovering and blazing with delusive Light,
640 Misleads th' amaz'd Night-wanderer from his way
To Boggs and Mires, and oft through Pond or Poole,
There swallow'd up and lost, from succour farr.
So glister'd the dire Snake, and into fraud
Led *Eve* our credulous Mother, to the Tree
645 Of prohibition, root of all our woe;
Which when she saw, thus to her guide she spake.
Serpent, we might have spar'd our coming hither,
Fruitless to mee, though Fruit be here to excess,
The credit of whose vertue rest with thee,
650 Wondrous indeed, if cause of such effects.
But of this Tree we may not taste nor touch;
God so commanded, and left that Command
Sole Daughter of his voice; the rest, we live
Law to our selves, our Reason is our Law.
655 To whom the Tempter guilefully repli'd.
Indeed? hath God then said that of the Fruit
Of all these Garden Trees ye shall not eate,
Yet Lords declar'd of all in Earth or Aire?
To whom thus *Eve* yet sinless. Of the Fruit
660 Of each Tree in the Garden we may eate,
But of the Fruit of this fair Tree amidst

The Garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, least ye die.

She scarce had said, though brief, when now more bold

665 The Tempter, but with shew of Zeale and Love
To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuats disturbd, yet comely and in act
Rais'd, as of som great matter to begin.

670 As when of old som Orator renound
In *Athens* or free *Rome*, where Eloquence
Flourishd, since mute, to som great cause addrest,
Stood in himself collected, while each part,
Motion, each act won audience ere the tongue,
675 Somtimes in highth began, as no delay
Of Preface brooking through his Zeal of Right.
So standing, moving, or to highth upgrown
The Tempter all impassiond thus began.

O Sacred, Wise, and Wisdom-giving Plant,
680 Mother of Science, Now I feel thy Power
Within me cleere, not onely to discern
Things in thir Causes, but to trace the wayes
Of highest Agents, deemd however wise.
Queen of this Universe, doe not believe
685 Those rigid threats of Death; ye shall not Die:
How should ye? by the Fruit? it gives you Life
To Knowledge? By the Threatner, look on mee,
Mee who have touch'd and tasted, yet both live,
And life more perfet have attaind then Fate

- 690 Meant mee, by ventring higher then my Lot.
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty Trespass, and not praise
Rather your dauntless vertue, whom the pain
695 Of Death denounc't, whatever thing Death be,
Deterrd not from atchieving what might leade
To happier life, knowledge of Good and Evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunn'd?
700 God therefore cannot hurt ye, and be just;
Not just, not God; not feard then, nor obeyd:
Your feare it self of Death removes the feare.
Why then was this forbid? Why but to awe,
Why but to keep ye low and ignorant,
705 His worshippers; he knows that in the day
Ye Eate thereof, your Eyes that seem so cleere,
Yet are but dim, shall perfetly be then
Op'nd and cleerd, and ye shall be as Gods,
Knowing both Good and Evil as they know.
710 That ye should be as Gods, since I as Man,
Internal Man, is but proportion meet,
I of brute human, yee of human Gods.
So ye shall die perhaps, by putting off
Human, to put on Gods, death to be wisht,
715 Though threat'nd, which no worse then this can bring.
And what are Gods that Man may not become
As they, participating God-like food?

- The Gods are first, and that advantage use
On our belief, that all from them proceeds;
720 I question it, for this fair Earth I see,
Warm'd by the Sun, producing every kind,
Them nothing: If they all things, who enclos'd
Knowledge of Good and Evil in this Tree,
That whoso eats thereof, forthwith attains
725 Wisdom without their leave? and wherein lies
Th' offence, that Man should thus attain to know?
What can your knowledge hurt him, or this Tree
Impart against his will if all be his?
Or is it envie, and can envie dwell
730 In heav'nly breasts? these, these and many more
Causes import your need of this fair Fruit.
Goddess humane, reach then, and freely taste.
He ended, and his words replete with guile
Into her heart too easie entrance won:
735 Fixt on the Fruit she gaz'd, which to behold
Might tempt alone, and in her ears the sound
Yet rung of his perswasive words, impregn'd
With Reason, to her seeming, and with Truth;
Mean while the hour of Noon drew on, and wak'd
740 An eager appetite, rais'd by the smell
So savorie of that Fruit, which with desire,
Inclinable now grown to touch or taste,
Sollicitd her longing eye; yet first
Pausing a while, thus to her self she mus'd.
745 Great are thy Vertues, doubtless, best of Fruits,

- Though kept from Man, and worthy to be admir'd,
Whose taste, too long forborn, at first assay
Gave elocution to the mute, and taught
The Tongue not made for Speech to speak thy praise:
750 Thy praise hee also who forbids thy use,
Conceales not from us, naming thee the Tree
Of Knowledge, knowledge both of good and evil;
Forbids us then to taste, but his forbidding
Commends thee more, while it inferrs the good
755 By thee communicated, and our want:
For good unknown, sure is not had, or had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
760 Such prohibitions binde not. But if Death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eate
Of this fair Fruit, our doom is, we shall die.
How dies the Serpent? hee hath eat'n and lives,
765 And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone
Was death invented? or to us deni'd
This intellectual food, for beasts reserv'd?
For Beasts it seems: yet that one Beast which first
770 Hath tasted, envies not, but brings with joy
The good befall'n him, Author unsuspect,
Friendly to man, farr from deceit or guile.
What fear I then, rather what know to feare

- Under this ignorance of good and Evil,
775 Of God or Death, of Law or Penaltie?
Here grows the Cure of all, this Fruit Divine,
Fair to the Eye, inviting to the Taste,
Of vertue to make wise: what hinders then
To reach, and feed at once both Bodie and Mind?
- 780 So saying, her rash hand in evil hour
Forth reaching to the Fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat
Sighing through all her Works gave signs of woe,
That all was lost. Back to the Thicket slunk
- 785 The guiltie Serpent, and well might, for *Eve*
Intent now wholly on her taste, naught else
Regarded, such delight till then, as seemd,
In Fruit she never tasted, whether true
Or fansied so, through expectation high
- 790 Of knowledg, nor was God-head from her thought.
Greedily she ingorg'd without restraint,
And knew not eating Death: Sate at length,
And high'tnd as with Wine, jocond and boon,
Thus to her self she pleasingly began.
- 795 O Sovran, vertuous, precious of all Trees
In Paradise, of operation blest
To Sapience, hitherto obscur'd, infam'd,
And thy fair Fruit let hang, as to no end
Created; but henceforth my early care,
- 800 Not without Song, each Morning, and due praise
Shall tend thee, and the fertil burden ease

- Of thy full branches offer'd free to all;
Till dieted by thee I grow mature
In knowledge, as the Gods who all things know;
805 Though others envie what they cannot give;
For had the gift bin theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide; not following thee, I had remaind
In ignorance, thou op'nst Wisdoms way,
810 And giv'st access, though secret she retire.
And I perhaps am secret; Heav'n is high,
High and remote to see from thence distinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch
815 Our great Forbidder, safe with all his Spies
About him. But to *Adam* in what sort
Shall I appeer? shall I to him make known
As yet my change, and give him to partake
Full happiness with mee, or rather not,
820 But keep the odds of Knowledge in my power
Without Copartner? so to add what wants
In Femal Sex, the more to draw his Love,
And render me more equal, and perhaps,
A thing not undesireable, sometime
825 Superior; for inferior who is free?
This may be well: but what if God have seen,
And Death ensue? then I shall be no more,
And *Adam* wedded to another *Eve*,
Shall live with her enjoying, I extinct;

- 830 A death to think. Confirm'd then I resolve,
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.
- So saying, from the Tree her step she turn'd,
835 But first low Reverence don, as to the power
That dwelt within, whose presence had infus'd
Into the plant sciential sap, deriv'd
From Nectar, drink of Gods. *Adam* the while
Waiting desirous her return, had wove
840 Of choicest Flours a Garland to adorne
Her Tresses, and her rural labours crown,
As Reapers oft are wont thir Harvest Queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;
845 Yet oft his heart, divine of something ill,
Misgave him; hee the faultring measure felt;
And forth to meet her went, the way she took
That Morn when first they parted; by the Tree
Of Knowledge he must pass, there he her met,
850 Scarse from the Tree returning; in her hand
A bough of fairest fruit that downie smil'd,
New gatherd, and ambrosial smell diffus'd.
To him she hasted, in her face excuse
Came Prologue, and Apologie to prompt,
855 Which with bland words at will she thus address.
Hast thou not wonderd, *Adam*, at my stay?
Thee I have misst, and thought it long, depriv'd

- Thy presence, agonie of love till now
Not felt, nor shall be twice, for never more
860 Mean I to trie, what rash untri'd I sought,
The pain of absence from thy sight. But strange
Hath bin the cause, and wonderful to heare:
This Tree is not as we are told, a Tree
Of danger tasted, nor to evil unknown
865 Op'ning the way, but of Divine effect
To open Eyes, and make them Gods who taste;
And hath bin tasted such: the Serpent wise,
Or not restrain'd as wee, or not obeying,
Hath eat'n of the fruit, and is become,
870 Not dead, as we are threatn'd, but thenceforth
Endu'd with human voice and human sense,
Reasoning to admiration, and with mee
Persuasively hath so prevaild, that I
Have also tasted, and have also found
875 Th' effects to correspond, opener mine Eyes,
Dimm erst, dilated Spirits, ampler Heart,
And growing up to Godhead; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss,
880 Tedious, unshar'd with thee, and odious soon.
Thou therefore also taste, that equal Lot
May joyne us, equal Joy, as equal Love;
Least thou not tasting, different degree
Disjoyne us, and I then too late renounce
885 Deitie for thee, when Fate will not permit.

Thus *Eve* with Countenance blithe her storie told;
But in her Cheek distemper flushing glowd.
On th' other side, *Adam*, soon as he heard
The fatal Trespass don by *Eve*, amaz'd,
890 Astonied stood and Blank, while horror chill
Ran through his veins, and all his joynts relax'd;
From his slack hand the Garland wreath'd for *Eve*
Down drop'd, and all the faded Roses shed:
Speechless he stood and pale, till thus at length
895 First to himself he inward silence broke.

O fairest of Creation, last and best
Of all Gods works, Creature in whom excell'd
Whatever can to sight or thought be formd,
Holy, divine, good, amiable, or sweet!
900 How art thou lost, how on a sudden lost,
Defac't, deflourd, and now to Death devote?
Rather how hast thou yeilded to transgress
The strict forbiddance, how to violate
The sacred Fruit forbidd'n! som cursed fraud
905 Of Enemie hath beguil'd thee, yet unknown,
And mee with thee hath ruind, for with thee
Certain my resolution is to Die;
How can I live without thee, how forgoe
Thy sweet Converse and Love so dearly joyn'd,
910 To live again in these wilde Woods forlorn?
Should God create another *Eve*, and I
Another Rib afford, yet loss of thee
Would never from my heart; no no, I feel

The Link of Nature draw me: Flesh of Flesh,
915 Bone of my Bone thou art, and from thy State
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and after thoughts disturbd
Submitting to what seemd remediless,
920 Thus in calm mood his Words to *Eve* he turnd.

Bold deed thou hast presum'd, adventurous *Eve*,
And peril great provok't, who thus hath dar'd
Had it been onely coveting to Eye
That sacred Fruit, sacred to abstinence,
925 Much more to taste it under banne to touch.

But past who can recall, or don undoe?
Not God Omnipotent, nor Fate, yet so
Perhaps thou shalt not Die, perhaps the Fact
Is not so hainous now, foretasted Fruit,
930 Profan'd first by the Serpent, by him first
Made common and unhallowd ere our taste;
Nor yet on him found deadly, he yet lives,
Lives, as thou saidst, and gaines to live as Man
Higher degree of Life, inducement strong

935 To us, as likely tasting to attaine
Proportional ascent, which cannot be
But to be Gods, or Angels Demi-gods.
Nor can I think that God, Creator wise,
Though threatning, will in earnest so destroy
940 Us his prime Creatures, dignifi'd so high,
Set over all his Works, which in our Fall,

- For us created, needs with us must faile,
Dependent made; so God shall uncreate,
Be frustrate, do, undo, and labour loose,
945 Not well conceav'd of God, who though his Power
Creation could repeate, yet would be loath
Us to abolish, least the Adversary
Triumph and say; Fickle their State whom God
Most Favors, who can please him long; Mee first
950 He ruind, now Mankind; whom will he next?
Matter of scorne, not to be given the Foe,
However I with thee have fixt my Lot,
Certain to undergoe like doom, if Death
Consort with thee, Death is to mee as Life;
955 So forcible within my heart I feel
The Bond of Nature draw me to my owne,
My own in thee, for what thou art is mine;
Our State cannot be severd, we are one,
One Flesh; to loose thee were to loose my self.
960 So *Adam*, and thus *Eve* to him repli'd.
O glorious trial of exceeding Love,
Illustrious evidence, example high!
Ingaging me to emulate, but short
Of thy perfection, how shall I attaine,
965 *Adam*, from whose deare side I boast me sprung,
And gladly of our Union heare thee speak,
One Heart, one Soul in both; whereof good prooff
This day affords, declaring thee resolv'd,
Rather then Death or aught then Death more dread

- 970 Shall separate us, linkt in Love so deare,
To undergoe with mee one Guilt, one Crime,
If any be, of tasting this fair Fruit,
Whose vertue, for of good still good proceeds,
Direct, or by occasion hath presented
- 975 This happie trial of thy Love, which else
So eminently never had bin known.
Were it I thought Death menac't would ensue
This my attempt, I would sustain alone
The worst, and not perswade thee, rather die
- 980 Deser'ted, then oblige thee with a fact
Pernicious to thy Peace, chiefly assur'd
Remarkably so late of thy so true,
So faithful Love unequald; but I feel
Farr otherwise th' event, not Death, but Life
- 985 Augmented, op'nd Eyes, new Hopes, new Joyes,
Taste so Divine, that what of sweet before
Hath toucht my sense, flat seems to this, and harsh.
On my experience, *Adam*, freely taste,
And fear of Death deliver to the Windes.
- 990 So saying, she embrac'd him, and for joy
Tenderly wept, much won that he his Love
Had so enobl'd, as of choice to incurr
Divine displeasure for her sake, or Death.
In recompence (for such compliance bad
- 995 Such recompence best merits) from the bough
She gave him of that fair enticing Fruit
With liberal hand: he scrupl'd not to eat

- Against his better knowledge, not deceav'd,
But fondly overcome with Femal charm.
1000 Earth trembl'd from her entrails, as again
In pangs, and Nature gave a second groan,
Skie lowr'd and muttering Thunder, som sad drops
Wept at compleating of the mortal Sin
Original; while *Adam* took no thought,
1005 Eating his fill, nor *Eve* to iterate
Her former trespass fear'd, the more to soothe
Him with her lov'd societie, that now
As with new Wine intoxicated both
They swim in mirth, and fansie that they feel
1010 Divinitie within them breeding wings
Wherewith to scorne the Earth: but that false Fruit
Farr other operation first displaid,
Carnal desire enflaming, hee on *Eve*
Began to cast lascivious Eyes, she him
1015 As wantonly repaid; in Lust they burne:
Till *Adam* thus 'gan *Eve* to dalliance move,
 Eve, now I see thou art exact of taste,
And elegant, of Sapience no small part,
Since to each meaning savour we apply,
1020 And Palate call judicious; I the praise
Yeild thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful Fruit, nor known till now
True relish, tasting; if such pleasure be
1025 In things to us forbidden, it might be wish'd,

For this one Tree had bin forbidden ten.
But come, so well refresh't, now let us play,
As meet is, after such delicious Fare;
For never did thy Beautie since the day
1030 I saw thee first and wedded thee, adorn'd
With all perfections, so enflame my sense
With ardor to enjoy thee, fairer now
Then ever, bountie of this vertuous Tree.
So said he, and forbore not glance or toy
1035 Of amorous intent, well understood
Of *Eve*, whose Eye darted contagious Fire.
Her hand he seis'd, and to a shadie bank,
Thick overhead with verdant roof imbowr'd
He led her nothing loath; Flours were the Couch,
1040 Pansies, and Violets, and Asphodel,
And Hyacinth, Earths freshest softest lap.
There they thir fill of Love and Loves disport
Took largely, of thir mutual guilt the Seale,
The solace of thir sin, till dewie sleep
1045 Oppress'd them, wearied with thir amorous play.
Soon as the force of that fallacious Fruit,
That with exhilerating vapour bland
About thir spirits had plaid, and inmost powers
Made erre, was now exhal'd, and grosser sleep
1050 Bred of unkindly fumes, with conscious dreams
Encumberd, now had left them, up they rose
As from unrest, and each the other viewing,
Soon found thir Eyes how op'nd, and thir minds

How dark'nd; innocence, that as a veile
1055 Had shadow'd them from knowing ill, was gon,
Just confidence, and native righteousness
And honour from about them, naked left
To guiltie shame hee cover'd, but his Robe
Uncover'd more, so rose the *Danite* strong
1060 *Herculean Samson* from the Harlot-lap
Of *Philistean Dalilah*, and wak'd
Shorn of his strength, They destitute and bare
Of all thir vertue: silent, and in face
Confounded long they sate, as struck'n mute,
1065 Till *Adam*, though not less then *Eve* abash't,
At length gave utterance to these words constraind.

O *Eve*, in evil hour thou didst give care
To that false Worm, of whomsoever taught
To counterfet Mans voice, true in our Fall,
1070 False in our promis'd Rising; since our Eyes
Op'nd we find indeed, and find we know
Both Good and Evil, Good lost, and Evil got,
Bad Fruit of Knowledge, if this be to know,
Which leaves us naked thus, of Honour void,
1075 Of Innocence, of Faith, of Puritie,
Our wonted Ornaments now soild and staind,
And in our Faces evident the signes
Of foul concupiscence; whence evil store;
Even shame, the last of evils; of the first
1080 Be sure then. How shall I behold the face
Henceforth of God or Angel, earst with joy

- And rapture so oft beheld? those heav'nly shapes
Will dazle now this earthly, with thir blaze
Insufferably bright. O might I here
1085 In solitude live savage, in some glade
Obscur'd, where highest Woods impenetrable
To Starr or Sun-light, spread thir umbrage broad
And brown as Evening: Cover me ye Pines,
Ye Cedars, with innumerable boughs
1090 Hide me, where I may never see them more.
But let us now, as in bad plight, devise
What best may from the present serve to hide
The Parts of each for other, that seem most
To shame obnoxious, and unseemliest seen,
1095 Some Tree whose broad smooth Leaves together sowl,
And girded on our loyns, may cover round
Those middle parts, that this new commer, Shame,
There sit not, and reproach us as unclean.
So counsel'd hee, and both together went
1100 Into the thickest Wood, there soon they chose
The Figtree, not that kind for Fruit renown'd,
But such as at this day to *Indians* known
In *Malabar* or *Decan* spreads her Armes
Braunching so broad and long, that in the ground
1105 The bended Twigs take root, and Daughters grow
About the Mother Tree, a Pillard shade
High overarch't, and echoing Walks between;
There oft the *Indian* Herdsman shunning heate
Shelters in coole, and tends his pasturing Herds

- 1110 At Loopholes cut through thickest shade: Those Leaves
They gatherd, broad as *Amazonian* Targe,
And with what skill they had, together sowd,
To gird thir waste, vain Covering if to hide
Thir guilt and dreaded shame; O how unlike
1115 To that first naked Glorie. Such of late
Columbus found th' *American* so girt
With featherd Cincture, naked else and wilde
Among the Trees on Iles and woodie Shores.
Thus fenc't, and as they thought, thir shame in part
1120 Coverd, but not at rest or ease of Mind,
They sate them down to weep, nor onely Teares
Raind at thir Eyes, but high Winds worse within
Began to rise, high Passions, Anger, Hate,
Mistrust, Suspicion, Discord, and shook sore
1125 Thir inward State of Mind, calm Region once
And full of Peace, now tost and turbulent:
For Understanding rul'd not, and the Will
Heard not her lore, both in subjection now
To sensual Appetite, who from beneath
1130 Usurping over sovran Reason claimd
Superior sway: from thus distemperd brest,
Adam, estrang'd in look and alterd stile,
Speech intermitted thus to *Eve* renewd.
Would thou hadst heark'nd to my words, and stai'd
1135 With me, as I besought thee, when that strange
Desire of wandring this unhappie Morn,
I know not whence possessd thee; we had then

Remaind still happie, not as now, despoild
Of all our good, sham'd, naked, miserable.

1140 Let none henceforth seek needless cause to approve
The Faith they owe; when earnestly they seek
Such proof, conclude, they then begin to faile.

To whom soon mov'd with touch of blame thus *Eve*.

What words have past thy Lips, *Adam* severe,
1145 Imput'st thou that to my default, or will
Of wandring, as thou call'st it, which who knows
But might as ill have happ'nd thou being by,
Or to thy self perhaps: hadst thou been there,
Or here th' attempt, thou couldst not have discern'd
1150 Fraud in the Serpent, speaking as he spake;
No ground of enmitie between us known,
Why hee should mean me ill, or seek to harme.
Was I to have never parted from thy side?
As good have grown there still a liveless Rib.

1155 Being as I am, why didst not thou the Head
Command me absolutely not to go,
Going into such danger as thou saidst?
Too facil then thou didst not much gainsay,
Nay didst permit, approve, and fair dismiss.
1160 Hadst thou bin firm and fixt in thy dissent,
Neither had I transgress'd, nor thou with mee.

To whom then first incenst *Adam* repli'd,
Is this the Love, is this the recompence
Of mine to thee, ingrateful *Eve*, exprest
1165 Immutable when thou wert lost, not I,

- Who might have liv'd and joyd immortal bliss,
Yet willingly chose rather Death with thee:
And am I now upbraided, as the cause
Of thy transgressing? not enough severe,
1170 It seems, in thy restraint: what could I more?
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking Enemy
That lay in wait; beyond this had bin force,
And force upon free will hath here no place.
1175 But confidence then bore thee on, secure
Either to meet no danger, or to finde
Matter of glorious trial; and perhaps
I also err'd in overmuch admiring
What seemd in thee so perfect, that I thought
1180 No evil durst attempt thee, but I rue
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in Women overtrusting
Lets her will rule; restraint she will not brook,
1185 And left to her self, if evil thence ensue,
Shee first his weak indulgence will accuse.
Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of thir vain contest appeer'd no end.

The End of the Ninth Book.

Paradise Lost.

BOOK X.

THE ARGUMENT.

*Mans transgression known, the Guardian Angels forsake
Paradise, and return up to Heaven to approve thir vigi-
lance, and are approv'd, God declaring that the entrance
of Satan could not be by them prevented. He sends his
5 Son to judge the Transgressors, who descends and gives
Sentence accordingly; then in pity cloaths them both,
and reascends. Sin and Death sitting till then at the
Gates of Hell, by wondrous sympathie feeling the success
of Satan in this new World, and the sin by Man there
10 committed, resolve to sit no longer confin'd in Hell, but
to follow Satan thir Sire up to the place of Man: To
make the way easier from Hell to this World to and fro,
they pave a broad Highway or Bridge over Chaos, accord-
ing to the Track that Satan first made; then preparing
15 for Earth, they meet him proud of his success returning
to Hell; thir mutual gratulation. Satan arrives at Pan-
demonium, in full assembly relates with boasting his
success against Man; instead of applause is entertained*

*with a general hiss by all his audience, transform'd with
20 himself also suddenly into Serpents, according to his
doom giv'n in Paradise; then deluded with a shew of the
forbidden Tree springing up before them, they greedily
reaching to take of the Fruit, chew dust and bitter ashes.
The proceedings of Sin and Death; God foretels the
25 final Victory of his Son over them, and the renewing of
all things; but for the present commands his Angels to
make several alterations in the Heavens and Elements.
Adam more and more perceiving his fall'n condition
heavily bewailes, rejects the condolment of Eve; she
30 persists and at length appeases him: then to evade the
Curse likely to fall on thir Ofspring, proposes to Adam
violent wayes which he approves not, but conceiving
better hope, puts her in mind of the late Promise made
them, that her Seed should be reveng'd on the Serpent,
35 and exhorts her with him to seek Peace of the offended
Deity, by repentance and supplication.*

MEANWHILE the hainous and despitfull act
Of *Satan* done in Paradise, and how
Hee in the Serpent, had perverted *Eve*,
Her Husband shee, to taste the fatall fruit,
5 Was known in Heav'n; for what can scape the Eye
Of God All-seeing, or deceive his Heart
Omniscient, who in all things wise and just,
Hinder'd not *Satan* to attempt the minde
Of Man, with strength entire, and free will arm'd,

- 10 Complete to have discover'd and repulst
Whatever wiles of Foe or seeming Friend.
For still they knew, and ought to have still remember'd
The high Injunction not to taste that Fruit,
Whoever tempted; which they not obeying,
15 Incurr'd, what could they less, the penaltie,
And manifold in sin, deserv'd to fall.
Up into Heav'n from Paradise in haste
Th' Angelic Guards ascended, mute and sad
For Man, for of his state by this they knew,
20 Much wondring how the suttler Fiend had stoln
Entrance unseen. Soon as th' unwelcome news
From Earth arriv'd at Heaven Gate, displeas'd
All were who heard, dim sadness did not spare
That time Celestial visages, yet mixt
25 With pitie, violated not thir bliss.
About the new-arriv'd, in multitudes
Th' ethereal People ran, to hear and know
How all befell: they towards the Throne Supream
Accountable made haste to make appear
30 With righteous plea, thir utmost vigilance,
And easily approv'd; when the most High
Eternal Father from his secret Cloud,
Amidst in Thunder utter'd thus his voice.
Assembl'd Angels, and ye Powers return'd
35 From unsuccessful charge, be not dismayd,
Nor troubl'd at these tidings from the Earth,
Which your sincerest care could not prevent,

- Foretold so lately what would come to pass,
When first this Tempter cross'd the Gulf from Hell.
- 40 I told ye then he should prevail and speed
On his bad Errand, Man should be seduc't
And flatter'd out of all, believing lies
Against his Maker; no Decree of mine
Concurring to necessitate his Fall,
- 45 Or touch with lightest moment of impulse
His free Will, to her own inclining left
In eevn scale. But fall'n he is, and now
What rests but that the mortal Sentence pass
On his transgression, Death denounc't that day,
- 50 Which he presumes already vain and void,
Because not yet inflicted, as he fear'd,
By some immediate stroak; but soon shall find
Forbearance no acquittance ere day end.
Justice shall not return as bountie scorn'd.
- 55 But whom send I to judge them? whom but thee
Vicegerent Son, to thee I have transferr'd
All Judgement whether in Heav'n, or Earth, or Hell.
Easie it might be seen that I intend
Mercie colleague with Justice, sending thee
- 60 Mans Friend, his Mediator, his design'd
Both Ransom and Redeemer voluntarie,
And destin'd Man himself to judge Man fall'n.
- So spake the Father, and unfoulding bright
Toward the right hand his Glorie, on the Son
- 65 Blaz'd forth unclouded Deitie; he full

- Resplendent all his Father manifest .
Express'd, and thus divinely answer'd milde.
 Father Eternal, thine is to decree,
 Mine both in Heav'n and Earth to do thy will
70 Supream, that thou in mee thy Son belov'd
 Mayst ever rest well pleas'd. I go to judge
 On Earth these thy transgressors, but thou knowst,
 Whoever judg'd, the worst on mee must light,
 When time shall be, for so I undertook
75 Before thee; and not repenting, this obtaine
 Of right, that I may mitigate thir doom
 On me deriv'd, yet I shall temper so
 Justice with Mercie, as may illustrate most
 Them fully satisfied, and thee appease.
80 Attendance none shall need, nor Train, where none
 Are to behold the Judgment, but the judg'd,
 Those two; the third best absent is condemn'd,
 Convict by flight, and Rebel to all Law
 Conviction to the Serpent none belongs.
85 Thus saying, from his radiant Seat he rose
 Of high collateral glorie: him Thrones and Powers,
 Princedomes, and Dominations ministrant
 Accompanied to Heaven Gate, from whence
 Eden and all the Coast in prospect lay.
90 Down he descended strait; the speed of Gods
 Time counts not, though with swiftest minutes wing'd.
 Now was the Sun in Western cadence low
 From Noon, and gentle Aires due at thir hour

To fan the Earth now wak'd, and usher in
95 The Eevning coole when he from wrauth more coole
Came the mild Judge and Intercessor both
To sentence Man: the voice of God they heard
Now walking in the Garden, by soft windes
Brought to thir Ears, while day declin'd, they heard,
100 And from his presence hid themselves among
The thickest Trees, both Man and Wife, till God
Approaching, thus to *Adam* call'd aloud.

Where art thou *Adam*, wont with joy to meet
My coming seen far off? I miss thee here,
105 Not pleas'd, thus entertaind with solitude,
Where obvious dutie crewhile appear'd unsaught:
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.
He came, and with him *Eve*, more loth, though first
110 To offend, discount'nanc't both, and discompos'd;
Love was not in thir looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation, and despaire,
Anger, and obstinacie, and hate, and guile.
115 Whence *Adam* faultring long, thus answer'd brief.

I heard thee in the Garden, and of thy voice
Affraid, being naked, hid my self. To whom
The gracious Judge without revile repli'd.

My voice thou oft hast heard, and hast not fear'd,
120 But still rejoyc't, how is it now become
So dreadful to thee? that thou art naked, who

Hath told thee? hast thou eaten of the Tree
Whereof I gave thee charge thou shouldst not eat?

To whom thus *Adam* sore beset repli'd.

- 125 O Heav'n! in evil strait this day I stand
Before my Judge, either to undergoe
My self the total Crime, or to accuse
My other self, the partner of my life;
Whose failing, while her Faith to me remaines,
130 I should conceal, and not expose to blame
By my complaint; but strict necessitie
Subdues me, and calamitous constraint
Least on my head both sin and punishment,
However insupportable, be all
135 Devolv'd; though should I hold my peace, yet thou
Wouldst easily detect what I concale.
This Woman whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so Divine,
140 That from her hand I could suspect no ill,
And what she did, whatever in it self,
Her doing seem'd to justifie the deed;
Shee gave me of the Tree, and I did eate.

To whom the sovran Presence thus repli'd.

- 145 Was shee thy God, that her thou didst obey
Before his voice, or was shee made thy guide,
Superior, or but equal, that to her
Thou did'st resigne thy Manhood, and the Place
Wherein God set thee above her made of thee,

- 150 And for thee, whose perfection farr excell'd
Hers in all real dignitie: Adorn'd
Shee was indeed, and lovely to attract
Thy Love, not thy Subjection, and her Gifts
Were such as under Government well seem'd,
- 155 Unseemly to beare rule, which was thy part
And person, had'st thou known thy self aright.
So having said, he thus to *Eve* in few:
Say Woman, what is this which thou hast done?
To whom sad *Eve* with shame nigh overwhelm'd,
- 160 Confessing soon, yet not before her Judge
Bold or loquacious, thus abasht repli'd.
The Serpent me beguil'd and I did eate.
Which when the Lord God heard, without delay
To Judgement he proceeded on th' accus'd
- 165 Serpent though brute, unable to transferre
The Guilt on him who made him instrument
Of mischief, and polluted from the end
Of his Creation; justly then accurst,
As vitiated in Nature: more to know
- 170 Concern'd not Man (since he no further knew)
Nor alter'd his offence; yet God at last
To Satan first in sin his doom apply'd,
Though in mysterious terms, judg'd as then best:
And on the Serpent thus his curse let fall.
- 175 Because thou hast done this, thou art accurst
Above all Cattle, each Beast of the Field;
Upon thy Belly groveling thou shalt goe,

And dust shalt eat all the dayes of thy Life.
Between Thee and the Woman I will put
180 Enmitie, and between thine and her Seed;
Her Seed shall bruse thy head, thou bruise his heel.

So spake this Oracle, then verifi'd
When *Jesus* son of *Mary* second *Eve*,
Saw Satan fall like Lightning down from Heav'n,
185 Prince of the Aire; then rising from his Grave
Spoild Principalities and Powers, triumpht
In open shew, and with ascention bright
Captivity led captive through the Aire,
The Realm it self of Satan long usurpt,
190 Whom he shall tread at last under our feet;
Eeven hee who now foretold his fatal bruise,
And to the Woman thus his Sentence turn'd.

Thy sorrow I will greatly multiplie
By thy Conception; Children thou shalt bring
195 In sorrow forth, and to thy Husbands will
Thine shall submit, hee over thee shall rule.

On *Adam* last thus judgement he pronounc'd.
Because thou hast heark'nd to the voice of thy Wife,
And eaten of the Tree concerning which
200 I charg'd thee, saying: Thou shalt not eate thereof,
Curs'd is the ground for thy sake, thou in sorrow
Shalt eate thereof all the days of thy Life;
Thorns also and Thistles it shall bring thee forth
Unbid, and thou shalt eate th' Herb of th' Field,
205 In the sweat of thy Face shalt thou eat Bread,

Till thou return unto the ground, for thou
Out of the ground wast taken, know thy Birth,
For dust thou art, and shalt to dust returne.

- So judg'd he Man, both Judge and Saviour sent,
210 And th' instant stroke of Death denounc't that day
Remov'd farr off; then pittying how they stood
Before him naked to the aire, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
215 As when he wash'd his servants feet so now
As Father of his Familie he clad
Thir nakedness with Skins of Beasts, or slain,
Or as the Snake with youthful Coate repaid;
And thought not much to cloath his Enemies:
220 Nor hee thir outward onely with the Skins
Of Beasts, but inward nakedness, much more
Opprobrious, with his Robe of righteousness,
Araying cover'd from his Fathers sight.
To him with swift ascent he up returnd,
225 Into his blissful bosom reassum'd
In glory as of old, to him appeas'd
All, though all-knowing, what had past with Man
Recounted, mixing intercession sweet.
Meanwhile ere thus was sin'd and judg'd on Earth,
230 Within the Gates of Hell sate Sin and Death,
In counterview within the Gates, that now
Stood open wide, belching outrageous flame
Farr into *Chaos*, since the Fiend pass'd through,

Sin opening, who thus now to Death began.

- 235 O Son, why sit we here each other viewing
Idlely, while Satan our great Author thrives
In other Worlds, and happier Seat provides
For us his ofspring deare? It cannot be
But that success attends him; if mishap,
240 Ere this he had return'd, with fury driv'n
By his Avenger, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and Dominion giv'n me large
245 Beyond this Deep; whatever drawes me on,
Or sympathie, or som connatural force
Powerful at greatest distance to unite
With secret amity things of like kinde
By secretest conveyance. Thou my Shade
250 Inseparable must with mee along:
For Death from Sin no power can separate.
But least the difficultie of passing back
Stay his return perhaps over this Gulfe
Impassable, Impervious, let us try
255 Adventrous work, yet to thy power and mine
Not unagreeable, to found a path
Over this Maine from Hell to that new World
Where Satan now prevailes, a Monument
Of merit high to all th' infernal Host,
260 Easing thir passage hence, for intercourse,
Or transmigration, as thir lot shall lead.

Nor can I miss the way, so strongly drawn
By this new felt attraction and instinct.

Whom thus the meager Shadow answerd soon.

- 265 Goe whither Fate and inclination strong
Leads thee, I shall not lag behinde, nor erre
The way, thou leading, such a sent I draw
Of carnage, prey innumerable, and taste
The savour of Death from all things there that live:
270 Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.

- So saying, with delight he snuff'd the smell
Of mortal change on Earth. As when a flock
Of ravenous Fowl, though many a League remote,
275 Against the day of Battel, to a Field,
Where Armies lie encampt, come flying, lur'd
With sent of living Carcasses design'd
For death, the following day, in bloodie fight.
So sented the grim Feature, and upturn'd
280 His Nostril wide into the murkie Air,
Sagacious of his Quarry from so farr.
Then Both from out Hell Gates into the waste
Wide Anarchie of *Chaos* damp and dark
Flew divers, and with Power (thir Power was great)
285 Hovering upon the Waters; what they met
Solid or slimie, as in raging Sea
Tost up and down, together crowded drove
From each side shoaling towards the mouth of Hell.
As when two Polar Winds blowing adverse

- 290 Upon the *Cronian* Sea, together drive
Mountains of Ice, that stop th' imagin'd way
Beyond *Petsora* Eastward, to the rich
Cathaian Coast. The aggregated Soyle
Death with his Mace petrific, cold and dry,
295 As with a Trident smote, and fix't as firm
As *Delos* floating once; the rest his look
Bound with *Gorgonian* rigor not to move,
And with *Asphaltic* slime; broad as the Gate,
Deep to the Roots of Hell the gather'd beach
300 They fasten'd, and the Mole immense wrought on
Over the foaming deep high Archt, a Bridge
Of length prodigious joyning to the Wall
Immovable of this now fenceless world
Forfeit to Death; from hence a passage broad,
305 Smooth, easie, inoffensive down to Hell.
So, if great things to small may be compar'd,
Xerxes, the Libertie of *Greece* to yoke,
From *Susa* his *Memnonian* Palace high
Came to the Sea, and over *Hellespont*
310 Bridging his way, *Europe* with *Asia* joyn'd,
And scourg'd with many a stroak th' indignant waves.
Now had they brought the work by wondrous Art
Pontifical, a ridge of pendent Rock
Over the vext Abyss, following the track
315 Of *Satan*, to the self same place where hee
First lighted from his Wing, and landed safe
From out of *Chaos* to the out side bare

- Of this round World: with Pinns of Adamant
And Chains they made all fast, too fast they made
320 And durable; and now in little space
The confines met of Empyrean Heav'n
And of this World, and on the left hand Hell
With long reach interpos'd; three sev'ral wayes
In sight, to each of these three places led.
325 And now thir way to Earth they had descri'd,
To Paradise first tending, when behold
Satan in likeness of an Angel bright
Betwixt the *Centaure* and the *Scorpion* stearing
His *Zenith*, while the Sun in *Aries* rose:
330 Disguis'd he came, but those his Children dear
Thir Parent soon discern'd, though in disguise.
Hee after *Eve* seduc't, unminded slunk
Into the Wood fast by, and changing shape
To observe the sequel, saw his guileful act
335 By *Eve*, though all unweeting, seconded
Upon her Husband, saw thir shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them terrifi'd
Hee fled, not hoping to escape, but shun
340 The present, fearing guiltie what his wrauth
Might suddenly inflict; that past, return'd
By Night, and listening where the hapless Paire
Sate in thir sad discourse, and various plaint,
Thence gatherd his own doom, which understood
345 Not instant, but of future time. With joy

- And tidings fraught, to Hell he now return'd,
And at the brink of *Chaos*, neer the foot
Of this new wondrous Pontifice, unhop't
Met who to meet him came, his Ofspring dear.
350 Great joy was at thir meeting, and at sight
Of that stupendious Bridge his joy encreas'd.
Long hee admiring stood, till Sin, his faire
Inchanting Daughter, thus the silence broke.
O Parent, these are thy magnific deeds,
355 Thy Trophies, which thou view'st as not thine own,
Thou art thir Author and prime Architect:
For I no sooner in my Heart divin'd,
My Heart, which by a secret harmonic
Still moves with thine, join'd in connexion sweet,
360 That thou on Earth hadst prosper'd, which thy looks
Now also evidence, but straight I felt
Though distant from thee Worlds between, yet felt
That I must after thee with this thy Son,
Such fatal consequence unites us three:
365 Hell could no longer hold us in her bounds,
Nor this unvoyageable Gulf obscure
Detain from following thy illustrious track.
Thou hast atchiev'd our libertie, confin'd
Within Hell Gates till now, thou us impow'rd
370 To fortifie thus farr, and overlay
With this portentous Bridge the dark Abyss.
Thine now is all this World, thy vertue hath won
What thy hands builded not, thy Wisdom gain'd

With odds what Warr hath lost, and fully aveng'd
375 Our foile in Heav'n; here thou shalt Monarch reign,
There didst not; there let him still Victor sway,
As Battel hath adjudg'd, from this new World
Retiring, by his own doom alienated,
And henceforth Monarchie with thee divide
380 Of all things parted by th' Empyrean bounds,
His Quadrature, from thy Orbicular World,
Or trie thee now more dang'rous to his Throne.

Whom thus the Prince of Darkness answerd glad.
Fair Daughter, and thou Son and Grandchild both,
385 High proof ye now have giv'n to be the Race
Of *Satan* (for I glorie in the name,
Antagonist of Heav'n's Almighty King)
Amply have merited of me, of all
Th' infernal Empire, that so neer Heav'n's dore
390 Triumphal with triumphal act have met,
Mine with this glorious Work, and made one Realm
Hell and this World, one Realm, one Continent
Of easie thorough-fare. Therefore while I
Descend through Darkness, on your Rode with ease
395 To my associate Powers, them to acquaint
With these successes, and with them rejoyce,
You two this way, among these numerous Orbs
All yours, right down to Paradise descend;
There dwell and Reign in bliss, thence on the Earth
400 Dominion exercise and in the Aire,
Chiefly on Man, sole Lord of all declar'd,

- Him first make sure your thrall, and lastly kill.
My Substitutes I send ye, and Create
Plenipotent on Earth, of matchless might
405 Issuing from mee: on your joynt vigor now
My hold of this new Kingdom all depends,
Through Sin to Death expos'd by my exploit.
If your joynt power prevailes, th' affaires of Hell
No detriment need feare, goe and be strong.
- 410 So saying he dismiss'd them, they with speed
Thir course through thickest Constellations held
Spreading thir bane; the blasted Starrs lookt wan,
And Planets, Planet-strook, real Eclips
Then sufferd. Th' other way *Satan* went down
415 The Causey to Hell Gate; on either side
Disparted *Chaos* over built exclaimd,
And with rebounding surge the barrs assaild,
That scorn'd his indignation: through the Gate,
Wide open and unguarded, *Satan* pass'd,
420 And all about found desolate; for those
Appointed to sit there, had left thir charge,
Flown to the upper World; the rest were all
Farr to the inland retir'd, about the walls
Of *Pandæmonium*, Citie and proud seate
425 Of *Lucifer*, so by allusion calld,
Of that bright Starr to *Satan* paragond.
There kept thir Watch the Legions, while the Grand
In Council sate, sollicitous what chance
Might intercept thir Emperour sent, so hee

- 430 Departing gave command, and they observ'd.
As when the *Tartar* from his *Russian* Foe
By *Astracan* over the Snowie Plaines
Retires, or *Bactrian* Sophi from the hornes
Of *Turkish* Crescent, leaves all waste beyond
435 The Realm of *Aladule*, in his retreat
To *Tauris* or *Casbeen*. So these the late
Heav'n-banisht Host, left desert utmost Hell
Many a dark League, reduc't in careful Watch
Round thir Metropolis, and now expecting
440 Each hour their great adventurer from the search
Of Forrein Worlds: he through the midst unmarkt,
In shew Plebeian Angel militant
Of lowest order, past; and from the dore
Of that *Plutonian* Hall, invisible
445 Ascended his high Throne, which under state
Of richest texture spred, at th' upper end
Was plac't in regal lustre. Down a while
He sate, and round about him saw unseen:
At last as from a Cloud his fulgent head
450 And shape Starr bright appeer'd, or brighter, clad
With what permissive glory since his fall
Was left him, or false glitter: All amaz'd
At that so sudden blaze the *Stygian* throng
Bent thir aspect, and whom they wish'd beheld,
455 Thir mighty Chief returnd: loud was th' acclaime:
Forth rush'd in haste the great consulting Peers,
Rais'd from thir Dark *Divan*, and with like joy

Congratulant approach'd him, who with hand
Silence, and with these words attention won.

- 460 Thrones, Dominations, Princedoms, Vertues, Powers,
For in possession such, not onely of right,
I call ye and declare ye now, returnd
Successful beyond hope, to lead ye forth
Triumphant out of this infernal Pit
- 465 Abominable, accurst, the house of woe,
And Dungeon of our Tyrant: Now possess,
As Lords, a spacious World, to our native Heaven
Little inferiour, by my adventure hard
With peril great atchiev'd. Long were to tell
- 470 What I have don, what sufferd, with what paine
Voyag'd th' unreal, vast, unbounded deep
Of horrible confusion, over which
By Sin and Death a broad way now is pav'd
To expedite your glorious march; but I
- 475 Toild out my uncouth passage, forc't to ride
Th' untractable Abyse, plung'd in the womb
Of unoriginal *Night* and *Chaos* wilde,
That jealous of thir secrets fiercely oppos'd
My journey strange, with clamorous uproare
- 480 Protesting Fate supream; thence how I found
The new created World, which fame in Heav'n
Long had foretold, a Fabrick wonderful
Of absolute perfection, therein Man
Plac't in a Paradise, by our exile
- 485 Made happie; Him by fraud I have seduc'd

From his Creator, and the more to increase
Your wonder, with an Apple; he thereat
Offended, worth your laughter, hath giv'n up
Both his beloved Man and all his World,
490 To Sin and Death a prey, and so to us,
Without our hazard, labour, or allarme,
To range in, and to dwell, and over Man
To rule, as over all he should have rul'd.
True is, mee also he hath judg'd, or rather
495 Mee not, but the brute Serpent in whose shape
Man I deceav'd: that which to mee belongs,
Is enmity, which he will put between
Mee and Mankind; I am to bruise his heel;
His Seed, when is not set, shall bruise my head:
500 A World who would not purchase with a bruise,
Or much more grievous pain? Ye have th' account
Of my performance: What remains, ye Gods,
But up and enter now into full bliss.
So having said, a while he stood, expecting
505 Thir universal shout and high applause
To fill his eare, when contrary he hears
On all sides, from innumerable tongues
A dismal universal hiss, the sound
Of public scorn; he wonderd, but not long
510 Had leasure, wondring at himself now more;
His Visage drawn he felt to sharp and spare,
His Armes clung to his Ribs, his Leggs entwining
Each other, till supplanted down he fell

- A monstrous Serpent on his Belly prone,
515 Reluctant, but in vaine, a greater power
Now rul'd him, punisht in the shape he sin'd,
According to his doom: he would have spoke,
But hiss for hiss returnd with forked tongue
To forked tongue, for now were all transform'd
520 Alike, to Serpents all as accessories
To his bold Riot: dreadful was the din
Of hissing through the Hall, thick swarming now
With complicated monsters head and taile,
Scorpion and Asp, and *Amphisbæna* dire,
525 *Cerastes* hornd, *Hydrus*, and *Ellops* drear,
And *Dipsas* (not so thick swarm'd once the Soil
Bedropt with blood of *Gorgon*, or the Isle
Ophiusa) but still greatest hee the midst,
Now Dragon grown, larger then whom the Sun
530 Ingenderd in the *Pythian* Vale on slime,
Huge *Python*, and his Power no less he seem'd
Above the rest still to retain; they all
Him follow'd issuing forth to th' open Field,
Where all yet left of that revolted Rout
535 Heav'n-fall'n, in station stood or just array,
Sublime with expectation when to see
In Triumph issuing forth thir glorious Chief;
They saw, but other sight instead, a crowd
Of ugly Serpents; horror on them fell,
540 And horrid sympathie; for what they saw,
They felt themselvs now changing; down thir arms,

- Down fell both Spear and Shield, down they as fast,
And the dire hiss renew'd, and the dire form
Catcht by Contagion, like in punishment,
545 As in thir crime. Thus was th' applause they meant,
Turnd to exploding hiss, triumph to shame
Cast on themselves from thir own mouths. There stood
A Grove hard by, sprung up with this thir change,
His will who reigns above, to aggravate
550 Thir penance, laden with Fruit like that
Which grew in Paradise, the bait of *Eve*
Us'd by the Tempter: on that prospect strange
Thir earnest eyes they fix'd, imagining
For one forbidden Tree a multitude
555 Now ris'n, to work them furdur woe or shame;
Yet parcht with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they rould in heaps, and up the Trees
Climbing, sat thicker then the snakie locks
560 That curld *Megara*: greedily they pluck'd
The Frutage fair to sight, like that which grew
Neer that bituminous Lake where *Sodom* flam'd;
This more delusive, not the touch, but taste
Deceav'd; they fondly thinking to allay
565 Thir appetite with gust, instead of Fruit
Chewd bitter Ashes, which th' offended taste
With spattering noise rejected: oft they assayd,
Hunger and thirst constraining, drugd as oft,
With hatefulest disrelish writh'd thir jaws

- 570 With soot and cinders fill'd; so oft they fell
Into the same illusion, not as Man
Whom they triumph'd once lapst. Thus were they plagu'd
And worn with Famin, long and ceaseless hiss,
Till thir lost shape, permitted, they resum'd,
- 575 Yearly enjoynd, some say, to undergo
This annual humbling certain number'd days,
To dash thir pride, and joy for Man seduc't.
However some tradition they dispers'd
Among the Heathen of thir purchase got,
- 580 And Fabl'd how the Serpent, whom they call'd
Ophion with *Eurynome*, the wide-
Encroaching *Eve* perhaps, had first the rule
Of high *Olympus*, thence by *Saturn* driv'n
And *Ops*, ere yet *Dictæan Jove* was born.
- 585 Mean while in Paradise the hellish pair
Too soon arriv'd, *Sin* there in power before,
Once actual, now in body, and to dwell
Habitual habitant; behind her *Death*
Close following pace for pace, not mounted yet
- 590 On his pale Horse: to whom *Sin* thus began.
Second of *Satan* sprung, all conquering *Death*,
What thinkst thou of our Empire now, though earnd
With travail difficult, not better farr
Then stil at Hels dark threshold to have sate watch,
- 595 Unnam'd, undreaded, and thy self half starv'd?
Whom thus the Sin-born Monster answerd soon.
To mee, who with eternal Famin pine,

- Alike is Hell, or Paradise, or Heaven,
There best, where most with ravin I may meet;
600 Which here, though plenteous, all too little seems
To stuff this Maw, this vast unhide-bound Corps.
To whom th' incestuous Mother thus repli'd.
Thou therefore on these Herbs, and Fruits, and Flours
Feed first, on each Beast next, and Fish, and Fowle,
605 No homely morsels, and whatever thing
The Sithe of Time mowes down, devour unspar'd,
Till I in Man residing through the Race,
His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.
610 This said, they both betook them several wayes,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which th' Almightye seeing,
From his transcendent Seat the Saints among,
615 To those bright Orders utterd thus his voice.
See with what heat these Dogs of Hell advance
To waste and havoc yonder World, which I
So fair and good created, and had still
Kept in that State, had not the folly of Man
620 Let in these wastful Furies, who impute
Folly to mee, so doth the Prince of Hell
And his Adherents, that with so much ease
I suffer them to enter and possess
A place so heav'nly, and conniving seem
625 To gratifie my scornful Enemies,

- That laugh, as if transported with some fit
Of Passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I call'd and drew them thither
630 My Hell-hounds, to lick up the draff and filth
Which mans polluting Sin with taint hath shed
On what was pure, till cramm'd and gorg'd, nigh burst
With suckt and glutted offal, at one sling
Of thy victorious Arm, well-pleasing Son,
635 Both *Sin*, and *Death*, and yawning *Grave* at last
Through *Chaos* hurld, obstruct the mouth of Hell
For ever, and seal up his ravenous Jawes.
Then Heav'n and Earth renewd shall be made pure
To sanctitie that shall receive no staine:
640 Till then the Curse pronounc't on both precedes.
He ended, and the heav'nly Audience loud
Sung *Halleluia*, as the sound of Seas,
Through multitude that sung: Just are thy ways,
Righteous are thy Decrees on all thy Works;
645 Who can extenuate thee? Next, to the Son,
Destin'd restorer of Mankind, by whom
New Heav'n and Earth shall to the Ages rise,
Or down from Heav'n descend. Such was thir song,
While the Creator calling forth by name
650 His mightie Angels gave them several charge,
As sorted best with present things. The Sun
Had first his precept so to move, so shine,
As might affect the Earth with cold and heat

Scarce tollerable, and from the North to call
655 Decrepit Winter, from the South to bring
Solstitial summers heat. To the blanc Moone
Her office they prescrib'd, to th' other five
Thir planetarie motions and aspects
In *Sextile*, *Square*, and *Trine*, and *Opposite*,
660 Of noxious efficacie, and when to joyne
In Synod unbenigne, and taught the fixt
Thir influence malignant when to showre,
Which of them rising with the Sun, or falling,
Should prove tempestuous: To the Winds they set
665 Thir corners, when with bluster to confound
Sea, Aire, and Shoar, the Thunder when to rowle
With terror through the dark Aereal Hall.
Some say he bid his Angels turne ascanse
The Poles of Earth twice ten degrees and more
670 From the Suns Axle; they with labour push'd
Oblique the Centric Globe: Som say the Sun
Was bid turn Reines from th' Equinoctial Rode
Like distant breadth to *Taurus* with the Seav'n
Atlantick Sisters, and the *Spartan* Twins
675 Up to the *Tropic* Crab; thence down amaine
By *Leo* and the *Virgin* and the *Scales*,
As deep as *Capricorne*, to bring in change
Of Seasons to each Clime; else had the Spring
Perpetual smil'd on Earth with vernant Flours,
680 Equal in Days and Nights, except to those
Beyond the Polar Circles; to them Day

Had unbenighted shon, while the low Sun
To recompence his distance, in thir sight
Had rounded still th' *Horizon*, and not known
685 Or East or West, which had forbid the Snow
From cold *Estotiland*, and South as farr
Beneath *Magellan*. At that tasted Fruit
The Sun, as from *Thyestean* Banquet, turn'd
His course intended; else how had the World
690 Inhabited, though sinless, more then now,
Avoided pinching cold and scorching heate?
These changes in the Heav'ns, though slow, produc'd
Like change on Sea and Land, sidereal blast,
Vapour, and Mist, and Exhalation hot,
695 Corrupt and Pestilent: Now from the North
Of *Norumbega*, and the *Samoed* shoar
Bursting thir brazen Dungeon, armd with ice
And snow and haile and stormie gust and flaw,
Boreas and *Cæcias* and *Argestes* loud
700 And *Thrascias* rend the Woods and Seas upturn;
With adverse blast up-turns them from the South
Notus and *Afer* black with thundrous Clouds
From *Serrationa*; thwart of these as fierce
Forth rush the *Levant* and the *Ponent* Windes
705 *Eurus* and *Zephir* with thir lateral noise,
Sirocco, and *Libecchio*. Thus began
Outrage from liveless things; but Discord first
Daughter of Sin, among th' irrational,
Death introduc'd through fierce antipathie:

- 710 Beast now with Beast gan war, and Fowle with Fowle,
And Fish with Fish; to graze the Herb all leaving,
Devour'd each other; nor stood much in awe
Of Man, but fled him, or with count'nance grim
Glar'd on him passing: these were from without
- 715 The growing miseries, which *Adam* saw
Alreadie in part, though hid in gloomiest shade,
To sorrow abandond, but worse felt within,
And in a troubl'd Sea of passion tost,
Thus to disburd'n sought with sad complaint.
- 720 O miserable of happie! is this the end
Of this new glorious World, and mee so late
The Glory of that Glory, who now becom
Accurst of blessed, hide me from the face
Of God, whom to behold was then my highth
- 725 Of happiness: yet well, if here would end
The miserie, I deserv'd it, and would beare
My own deservings; but this will not serve;
All that I eat or drink, or shall beget,
Is propagated curse. O voice once heard
- 730 Delightfully, *Encrease and multiply*,
Now death to heare! for what can I encrease
Or multiplie, but curses on my head?
Who of all Ages to succeed, but feeling
The evil on him brought by me, will curse
- 735 My Head, Ill fare our Ancestor impure,
For this we may thank *Adam*; but his thanks
Shall be the execration; so besides

- Mine own that bide upon me, all from mee
Shall with a fierce reflux on mee redound,
740 On mee as on thir natural center light
Heavie, though in thir place. O fleeting joyes
Of Paradise, deare bought with lasting woes!
Did I request thee, Maker, from my Clay
To mould me Man, did I sollicite thee
745 From darkness to promote me, or here place
In this delicious Garden? as my Will
Concurd not to my being, it were but right
And equal to reduce me to my dust,
Desirous to resigne, and render back
750 All I receav'd, unable to performe
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penaltie, why hast thou added
The sense of endless woes? inexplicable
755 Thy Justice seems; yet to say truth, too late,
I thus contest; then should have been refusd
Those terms whatever, when they were propos'd:
Thou didst accept them; wilt thou enjoy the good,
Then cavil the conditions? and though God
760 Made thee without thy leave, what if thy Son
Prove disobedient, and reprov'd, retort,
Wherefore didst thou beget me? I sought it not:
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
765 But Natural necessity begot.

God made thee of choice his own, and of his own
To serve him, thy reward was of his grace,
Thy punishment then justly is at his Will.
Be it so, for I submit, his doom is fair,
770 That dust I am, and shall to dust returne:
O welcom hour whenever! why delays
His hand to execute what his Decree
Fixd on this day? why do I overlive,
Why am I mockt with death, and length'nd out
775 To deathless pain? how gladly would I meet
Mortalitie my sentence, and be Earth
Insensible, how glad would lay me down
As in my Mothers lap? there I should rest
And sleep secure; his dreadful voice no more
780 Would Thunder in my ears, no fear of worse
To mee and to my ofspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, least all I cannot die,
Least that pure breath of Life, the Spirit of Man
785 Which God inspir'd, cannot together perish
With this corporeal Clod; then in the Grave,
Or in some other dismal place who knows
But I shall die a living Death? O thought
Horrid, if true! yet why? it was but breath
790 Of Life that sinn'd; what dies but what had life
And sin? the Bodie properly hath neither.
All of me then shall die: let this appease
The doubt, since humane reach no further knows.

- For though the Lord of all be infinite,
795 Is his wrauth also? be it, man is not so,
But mortal doom'd. How can he exercise
Wrath without end on Man whom Death must end?
Can he make deathless Death? that were to make
Strange contradiction, which to God himself
800 Impossible is held, as Argument
Of weakness, not of Power. Will he, draw out,
For angers sake, finite to infinite
In punisht man, to satisfie his rigour
Satisfi'd never; that were to extend
805 His Sentence beyond dust and Natures Law,
By which all Causes else according still
To the reception of thir matter act,
Not to th' extent of thir own Spheare. But say
That Death be not one stroak, as I suppos'd,
810 Bereaving sense, but endless miserie
From this day onward, which I feel begun
Both in me, and without me, and so last
To perpetuitie; Ay me, that fear
Comes thundring back with dreadful revolution
815 On my defensless head; both Death and I
Am found Eternal, and incorporate both,
Nor I on my part single, in mee all
Posteritie stands curst: Fair Patrimonic
That I must leave ye, Sons; O were I able
820 To waste it all my self, and leave ye none!
So disinherited how would ye bless

- Me now your curse! Ah, why should all mankind
For one mans fault thus guiltless be condemn'd,
If guiltless? But from me what can proceed,
825 But all corrupt, both Mind and Will deprav'd,
Not to do onely, but to will the same
With me? how can they then acquitted stand
In sight of God? Him after all Disputes
Forc't I absolve: all my evasions vain,
830 And reasonings, though through Mazes, lead me still
But to my own conviction: first and last
On mee, mee onely, as the sourse and spring
Of all corruption, all the blame lights due;
So might the wrauth. Fond wish! couldst thou support
835 That burden heavier then the Earth to bear,
Then all the World much heavier, though divided
With that bad Woman? Thus what thou desir'st
And what thou fearest, alike destroyes all hope
Of refuge, and concludes thee miserable
840 Beyond all past example and future,
To *Satan* only like both crime and doom.
O Conscience, into what Abyss of fears
And horrors hast thou driv'n me; out of which
I find no way, from deep to deeper plung'd!
845 Thus *Adam* to himself lamented loud
Through the still Night, not now, as ere man fell,
Wholsom and cool, and mild, but with black Air
Accompanied, with damps and dreadful gloom,
Which to his evil Conscience represented

- 850 All things with double terror: On the Ground
Outstretcht he lay, on the cold ground, and oft
Curs'd his Creation, Death as oft accus'd
Of tardie execution, since denounc't
The day of his offence. Why comes not Death,
855 Said hee, with one thrice acceptable stroke
To end me? Shall Truth fail to keep her word,
Justice Divine not hast'n to be just?
But Death comes not at call, Justice Divine
Mends not her slowest pace for prayers or cries.
860 O Woods, O Fountains, Hillocks, Dales and Bowrs,
With other echo late I taught your Shades
To answer, and resound farr other Song.
Whom thus afflicted when sad *Eve* beheld,
Desolate where she sate, approaching nigh,
865 Soft words to his fierce passion she assay'd:
But her with stern regard he thus repell'd.
Out of my sight, thou Serpent, that name best
Befits thee with him leagu'd, thy self as false
And hateful; nothing wants, but that thy shape,
870 Like his, and colour Serpentine may shew
Thy inward fraud, to warn all Creatures from thee
Henceforth; least that too heav'nly form, pretended
To hellish falshood, snare them. But for thee
I had persisted happie, had not thy pride
875 And wandring vanitie, when lest was safe,
Rejected my forewarning, and disdain'd
Not to be trusted, longing to be seen

- Though by the Devil himself, him overweening
To over-reach, but with the Serpent meeting
880 Fool'd and beguil'd, by him thou, I by thee,
To trust thee from my side, imagin'd wise,
Constant, mature, proof against all assaults,
And understood not all was but a shew
Rather then solid vertu, all but a Rib
885 Crooked by nature, bent, as now appears,
More to the part sinister from me drawn,
Well if thrown out, as supernumerarie
To my just number found. O why did God,
Creator wise, that peopl'd highest Heav'n
890 With Spirits Masculine, create at last
This noveltie on Earth, this fair defect
Of Nature, and not fill the World at once
With Men as Angels without Feminine,
Or find some other way to generate
895 Mankind? this mischief had not then befall'n,
And more that shall befall, innumerable
Disturbances on Earth through Femal snares,
And straight conjunction with this Sex: for either
He never shall find out fit Mate, but such
900 As some misfortune brings him, or mistake,
Or whom he wishes most shall seldom gain
Through her perversness, but shall see her gaind
By a farr worse, or if she love, withheld
By Parents, or his happiest choice too late
905 Shall meet, alreadie linkt and Wedlock-bound

To a fell Adversarie, his hate or shame:
Which infinite calamitie shall cause
To Humane life, and houshold peace confound.

He added not, and from her turn'd, but *Eve*
910 Not so repulst, with Tears that ceas'd not flowing,
And tresses all disorderd, at his feet
Fell humble, and imbracing them, besaught
His peace, and thus proceeded in her plaint.

Forsake me not thus, *Adam*, witness Heav'n
915 What love sincere, and reverence in my heart
I beare thee, and unweeting have offended,
Unhappilie deceav'd; thy suppliant
I beg, and clasp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
920 Thy counsel in this uttermost distress,
My onely strength and stay: forlorn of thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace, both joyning,
925 As joyn'd in injuries, one enmitie
Against a Foe by doom express assign'd us,
That cruel Serpent: On me exercise not
Thy hatred for this miserie befall'n,
On me alreadie lost, mee then thy self
930 More miserable; both have sin'd, but thou
Against God onely, I against God and thee,
And to the place of judgment will return,
There with my cries importune Heaven, that all

- The sentence from thy head remov'd may light
935 On me, sole cause to thee of all this woe,
Mee mee onely just object of his ire.
She ended weeping, and her lowlie plight,
Immoveable till peace obtain'd from fault
Acknowledg'd and deplor'd, in *Adam* wraught
940 Commiseration; soon his heart relented
Towards her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so faire his reconcilement seeking,
His counsel whom she had displeas'd, his aide;
945 As one disarm'd, his anger all he lost,
And thus with peaceful words uprais'd her soon.
Unwarie, and too desirous, as before,
So now of what thou knowst not, who desir'st
The punishment all on thy self; alas,
950 Beare thine own first, ill able to sustaine
His full wrauth whose thou feelst as yet lest part,
And my displeasure bearest so ill. If Prayers
Could alter high Decrees, I to that place
Would speed before thee, and be louder heard,
955 That on my head all might be visited,
Thy frailtie and infirmer Sex forgiv'n,
To me committed and by me expos'd.
But rise, let us no more contend, nor blame
Each other, blam'd enough elsewhere, but strive
960 In offices of Love, how we may light'n
Each others burden in our share of woe;

- Since this days Death denounc't, if ought I see,
Will prove no sudden, but a slow-pac't evill,
A long days dying to augment our paine,
965 And to our Seed (O hapless Seed!) deriv'd.
 To whom thus *Eve*, recovering heart, repli'd.
 Adam, by sad experiment I know
 How little weight my words with thee can finde,
 Found so erroneous, thence by just event
970 Found so unfortunate; nevertheless,
 Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regaine
 Thy Love, the sole contentment of my heart
 Living or dying, from thee I will not hide
975 What thoughts in my unquiet brest are ris'n,
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
980 Which must be born to certain woe, devour'd
 By Death at last, and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our Loines to bring
 Into this cursed World a woful Race,
985 That after wretched Life must be at last
 Food for so foule a Monster, in thy power
 It lies, yet ere Conception to prevent
 The Race unblest, to being yet unbegot.
 Childless thou art, Childless remaine:

- 990 So Death shall be deceav'd his glut, and with us two
Be forc'd to satisfie his Rav'nous Maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From Loves due Rites, Nuptial imbraces sweet,
995 And with desire to languish without hope,
Before the present object languishing
With like desire, which would be miserie
And torment less then none of what we dread,
Then both our selves and Seed at once to free
1000 From what we fear for both, let us make short,
Let us seek Death, or he not found, supply
With our own hands his Office on our selves;
Why stand we longer shivering under feares,
That shew no end but Death, and have the power,
1005 Of many ways to die the shortest choosing,
Destruction with destruction to destroy.
She ended heer, or vehement despaire
Broke off the rest; so much of Death her thoughts
Had entertaind, as di'd her Cheeks with pale.
1010 But *Adam* with such counsel nothing sway'd,
To better hopes his more attentive minde
Labouring had rais'd, and thus to *Eve* repli'd.
 Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
1015 And excellent then what thy minde contemnes;
But self-destruction therefore saught, refutes
That excellence thought in thee, and implies,

- Not thy contempt, but anguish and regret
For loss of life and pleasure overlov'd.
- 1020 Or if thou covet death, as utmost end
Of miserie, so thinking to evade
The penaltie pronounc't, doubt not but God
Hath wiselier arm'd his vengeful ire then so
To be forestall'd; much more I fear least Death
- 1025 So snatcht will not exempt us from the paine
We are by doom to pay; rather such acts
Of contumacie will provoke the highest
To make death in us live: Then let us seek
Some safer resolution, which methinks
- 1030 I have in view, calling to minde with heed
Part of our Sentence, that thy Seed shall bruise
The Serpents head; piteous amends, unless
Be meant, whom I conjecture, our grand Foe
Satan, who in the Serpent hath contriv'd
- 1035 Against us this deceit: to crush his head
Would be revenge indeed; which will be lost
By death brought on our selves, or childless days
Resolv'd, as thou proposest; so our Foe
Shall scape his punishment ordain'd, and wee
- 1040 Instead shall double ours upon our heads.
No more be mention'd then of violence
Against our selves, and wilful barrenness,
That cuts us off from hope, and savours onely
Rancor and pride, impatience and despite,
- 1045 Reluctance against God and his just yoke

Laid on our Necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrauth or reviling; wee expected
Immediate dissolution, which we thought
1050 Was meant by Death that day, when lo, to thee
Pains onely in Child-bearing were foretold,
And bringing forth, soon recompenc't with joy,
Fruit of thy Womb: On mee the Curse aslope
Glanc'd on the ground, with labour I must earne
1055 My bread; what harm? Idleness had bin worse;
My labour will sustain me; and least Cold
Or Heat should injure us, his timely care
Hath unbesaught provided, and his hands
Cloath'd us unworthie, pitying while he judg'd;
1060 How much more, if we pray him, will his ear
Be open, and his heart to pitie incline,
And teach us further by what means to shun
Th' inclement Seasons, Rain, Ice, Hail and Snow,
Which now the Skie with various Face begins
1065 To shew us in this Mountain, while the Winds
Blow moist and keen, shattering the graceful locks
Of these fair spreading Trees; which bids us seek
Som better shroud, som better warmth to cherish
Our Limbs benumm'd, ere this diurnal Starr
1070 Leave cold the Night, how we his gather'd beams
Reflected, may with matter sere foment,
Or by collision of two bodies grinde
The Air attrite to Fire, as late the Clouds

Justling or pusht with Winds rude in thir shock
1075 Tine the slant Lightning, whose thwart flame driv'n down
Kindles the gummie bark of Firr or Pine,
And sends a comfortable heat from farr,
Which might supplie the Sun: such Fire to use,
And what may else be remedie or cure
1080 To evils which our own misdeeds have wrought,
Hee will instruct us praying, and of Grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
1085 In dust, our final rest and native home.
What better can we do, then to the place
Repairing where he judg'd us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
1090 Watering the ground, and with our sighs the Air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.
Undoubtedly he will relent and turn
From his displeasure; in whose look serene,
1095 When angry most he seem'd and most severe,
What else but favor, grace, and mercie shon?
So spake our Father penitent, nor *Eve*
Felt less remorse: they forthwith to the place
Repairing where he judg'd them prostrate fell
1100 Before him reverent, and both confess'd
Humbly thir faults, and pardon beg'd, with tears

Watering the ground, and with thir sighs the Air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

The End of the Tenth Book.

Paradise Lost.

BOOK XI.

THE ARGUMENT.

The Son of God presents to his Father the Prayers of our first Parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a Band of Cherubim to dispossess them; but first to reveal to Adam future things: Michaels coming down. Adam shews to Eve certain ominous signs; he discerns Michaels approach, goes out to meet him: the Angel denounces thir departure. Eve's Lamentation. Adam pleads, but submits: The Angel leads him up to a high Hill, sets before him in vision what shall happ'n till the Flood.

THUS they in lowliest plight repentant stood
Praying, for from the Mercie-seat above
Prevenient Grace descending had remov'd
The stonie from thir hearts, & made new flesh
5 Regenerate grow instead, that sighs now breath'd
Unutterable, which the Spirit of prayer

- Inspir'd, and wing'd for Heav'n with speedier flight
Then loudest Oratorie: yet thir port
Not of mean suiters, nor important less
10 Seem'd thir Petition, then when th' ancient Pair
In Fables old, less ancient yet then these,
Deucalion and chaste *Pyrrha* to restore
The Race of Mankind drownd, before the Shrine
Of *Themis* stood devout. To Heav'n thir prayers
15 Flew up, nor missd the way, by envious windes
Blow'n vagabond or frustrate: in they passd
Dimentionless through Heav'nly dores; then clad
With incense, where the Golden Altar fum'd,
By thir great Intercessor, came in sight
20 Before the Fathers Throne: Them the glad Son
Presenting, thus to intercede began.

- See Father, what first fruits on Earth are sprung
From thy implanted Grace in Man, these Sighs
And Prayers, which in this Golden Censer, mixt
25 With Incense, I thy Priest before thee bring,
Fruits of more pleasing savour from thy seed
Sow'n with contrition in his heart, then those
Which his own hand manuring all the Trees
Of Paradise could have produc't, ere fall'n
30 From innocence. Now therefore bend thine eare
To supplication, heare his sighs though mute;
Unskilful with what words to pray, let mee
Interpret for him, mee his Advocate
And propitiation, all his works on mee

- 35 Good or not good ingraft, my Merit those
Shall perfet, and for these my Death shall pay.
Accept me, and in mee from these receave
The smell of peace toward Mankinde, let him live
Before thee reconcil'd, at least his days
- 40 Numberd, though sad, till Death, his doom (which I
To mitigate thus plead, not to reverse)
To better life shall yeeld him, where with mee
All my redeemd may dwell in joy and bliss,
Made one with me as I with thee am one.
- 45 To whom the Father, without Cloud, serene.
All thy request for Man, accepted Son,
Obtain, all thy request was my Decree:
But longer in that Paradise to dwell,
The Law I gave to Nature him forbids:
- 50 Those pure immortal Elements that know
No gross, no unharmonious mixture foule,
Eject him tainted now, and purge him off
As a distemper, gross to aire as gross,
And mortal food, as may dispose him best
- 55 For dissolution wrought by Sin, that first
Distemperd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endowd, with Happiness
And Immortalitie: that fondly lost,
- 60 This other serv'd but to eternize woe;
Till I provided Death; so Death becomes
His final remedie, and after Life

- Tri'd in sharp tribulation, and refin'd
By Faith and faithful works, to second Life,
65 Wak't in the renovation of the just, ,
Resignes him up with Heav'n and Earth renewd.
But let us call to Synod all the Blest
Through Heav'ns wide bounds; from them I will not hide
My judgments, how with Mankind I proceed,
70 As how with peccant Angels late they saw;
And in thir state, though firm, stood more confirmd.
He ended, and the Son gave signal high
To the bright Minister that watchd, hee blew
His Trumpet, heard in *Oreb* since perhaps
75 When God descended, and perhaps once more
To sound at general Doom. Th' Angelic blast
Filld all the Regions: from thir blissful Bows
Of *Amarantin* Shade, Fountain or Spring,
By the waters of Life, where ere they sate
80 In fellowships of joy: the Sons of Light
Hasted, resorting to the Summons high,
And took thir Seats; till from his Throne supream
Th' Almighty thus pronounced his sovran Will.
O Sons, like one of us Man is become
85 To know both Good and Evil, since his taste
Of that defended Fruit; but let him boast
His knowledge of Good lost, and Evil got,
Happier, had it suffic'd him to have known
Good by it self, and Evil not at all.
90 He sorrows now, repents, and prays contrite,

- My motions in him, longer then they move,
His heart I know, how variable and vain
Self-left. Least therefore his now bolder hand
Reach also of the Tree of Life, and eat,
95 And live for ever, dream at least to live
For ever, to remove him I decree,
And send him from the Garden forth to Till
The Ground whence he was taken, fitter soile.
Michael, this my behest have thou in charge,
100 Take to thee from among the Cherubim
Thy choice of flaming Warriours, least the Fiend
Or in behalf of Man, or to invade
Vacant possession som new trouble raise:
Hast thee, and from the Paradise of God
105 Without remorse drive out the sinful Pair,
From hallowd ground th' unholie, and denounce
To them and to thir Progenie from thence
Perpetual banishment. Yet least they faint
At the sad Sentence rigorously urg'd,
110 For I behold them softn'd and with tears
Bewailing thir excess, all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveale
To *Adam* what shall come in future dayes,
115 As I shall thee enlighten, intermix
My Cov'nant in the womans seed renewd;
So send them forth, though sorrowing, yet in peace:
And on the East side of the Garden place,

- Where entrance up from *Eden* easiest climbs,
120 Cherubic watch, and of a Sword the flame
Wide waving, all approach farr off to fright,
And guard all passage to the Tree of Life:
Least Paradise a receptacle prove
To Spirits foule, and all my Trees thir prey,
125 With whose stol'n Fruit Man once more to delude.
He ceas'd; and th' Archangelic Power prepar'd
For swift descent, with him the Cohort bright
Of watchful Cherubim; four faces each
Had, like a double *Janus*, all thir shape
130 Spangl'd with eyes more numerous then those
Of *Argus*, and more wakeful then to drouze,
Charm'd with *Arcadian* Pipe, the Pastoral Reed
Of *Hermes*, or his opiate Rod. Mean while
To resalute the World with sacred Light
135 *Leucothea* wak'd, and with fresh dews imbalmd
The Earth, when *Adam* and first Matron *Eve*
Had ended now thir Orisons, and found
Strength added from above, new hope to spring
Out of despaire, joy, but with fear yet linkt;
140 Which thus to *Eve* his welcome words renewd.
 Eve, easily may Faith admit, that all
The good which we enjoy, from Heav'n descends;
But that from us ought should ascend to Heav'n
So prevalent as to concerne the mind
145 Of God high-blest, or to incline his will,
Hard to belief may seem; yet this will Prayer,

- Or one short sigh of humane breath, up-borne
Ev'n to the Seat of God. For since I saught
By Prayer th' offended Deitie to appease,
150 Kneel'd and before him humbl'd all my heart,
Methought I saw him placable and mild,
Bending his eare; perswasion in me grew
That I was heard with favour; peace returnd
Home to my Brest, and to my memorie
155 His promise, that thy Seed shall bruise our Foe;
Which then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence Haile to thee,
Eve rightly call'd, Mother of all Mankind,
160 Mother of all things living, since by thee
Man is to live, and all things live for Man.
To whom thus *Eve* with sad demeanour meek.
Ill worthie I such title should belong
To me transgressour, who for thee ordaind
165 A help, became thy snare; to mee reproach
Rather belongs, distrust and all dispraise:
But infinite in pardon was my Judge,
That I who first brought Death on all, am grac't
The sourse of life; next favourable thou,
170 Who highly thus to entitle me voutsaf'st,
Farr other name deserving. But the Field
To labour calls us now with sweat impos'd,
Though after sleepless Night; for see the Morn,
All unconcern'd with our unrest, begins

175 Her rosie progress smiling; let us forth,
I never from thy side henceforth to stray,
Where ere our days work lies, though now enjoind
Laborious, till day droop; while here we dwell,
What can be toilsom in these pleasant Walkes?

180 Here let us live, though in fall'n state, content.

So spake, so wish'd much-humbl'd *Eve*, but Fate
Subscrib'd not; Nature first gave Signs, imprest
On Bird, Beast, Aire, Aire suddenly eclips'd
After short blush of Morn; nigh in her sight
185 The Bird of *Jove*, stoopt from his aerie tour,
Two Birds of gayest plume before him drove:
Down from a Hill the Beast that reigns in Woods,
First hunter then, pursu'd a gentle brace,
Goodliest of all the Forrest, Hart and Hinde;
190 Direct to th' Eastern Gate was bent thir flight.
Adam observ'd, and with his Eye the chase
Pursuing, not unmov'd to *Eve* thus spake.

O *Eve*, some further change awaits us nigh,
Which Heav'n by these mute signs in Nature shews
195 Forerunners of his purpose, or to warn
Us haply too secure of our discharge
From penaltie, because from death releast
Some days; how long, and what till then our life,
Who knows, or more then this, that we are dust,
200 And thither must return and be no more.
Why else this double object in our sight
Of flight pursu'd in th' Air and ore the ground

- One way the self-same hour? why in the East
Darkness ere Dayes mid-course, and Morning light
205 More orient in yon Western Cloud that draws
O're the blew Firmament a radiant white,
And slow descends, with something heav'nly fraught.
He err'd not, for by this the heav'nly Bands
Down from a Skie of Jasper lighted now
210 In Paradise, and on a Hill made alt,
A glorious Apparition, had not doubt
And carnal fear that day dimm'd *Adams* eye.
Not that more glorious, when the Angels met
Jacob in *Mahanaim*, where he saw
215 The field Pavilion'd with his Guardians bright;
Nor that which on the flaming Mount appeerd
In *Dothan*, cover'd with a Camp of Fire,
Against the *Syrian* King, who to surprize
One man, Assassin-like had levied Warr,
220 Warr unproclam'd. The Princely Hierarch
In thir bright stand, there left his Powers to seise
Possession of the Garden; hee alone,
To find where *Adam* shelterd, took his way,
Not unperceav'd of *Adam*, who to *Eve*,
225 While the great Visitant approachd, thus spake.
Eve, now expect great tidings, which perhaps
Of us will soon determin, or impose
New Laws to be observ'd; for I descrie
From yonder blazing Cloud that veils the Hill
230 One of the heav'nly Host, and by his Gate

- None of the meanest, some great Potentate
Or of the Thrones above, such Majestic
Invests him coming; yet not terrible,
That I should fear, nor sociably mild,
235 As *Raphael*, that I should much confide,
But solemn and sublime, whom not to offend,
With reverence I must meet, and thou retire.
He ended; and th' Arch-Angel soon drew nigh,
Not in his shape Celestial, but as Man
240 Clad to meet Man; over his lucid Armes
A militarie Vest of purple flowd
Livelier then *Melibœan*, or the graine
Of *Sarra*, worn by Kings and Hero's old
In time of Truce; *Iris* had dipt the wooff;
245 His starrie Helme unbuckl'd shew'd him prime
In Manhood where Youth ended; by his side
As in a glistering *Zodiac* hung the Sword,
Satans dire dread, and in his hand the Spear.
Adam bowd low, hee Kingly from his State
250 Incl'in'd not, but his coming thus declar'd.
 Adam, Heav'ns high behest no Preface needs:
Sufficient that thy Prayers are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seisure many dayes
255 Giv'n thee of Grace, wherein thou may'st repent,
And one bad act with many deeds well done
Mayst cover: well may then thy Lord appeas'd
Redeem thee quite from Deaths rapacious claime;

But longer in this Paradise to dwell

- 260 Permits not; to remove thee I am come,
And send thee from the Garden forth to till
The ground whence thou wast tak'n, fitter Soile.

- He added not, for *Adam* at the newes
Heart-strook with chilling gripe of sorrow stood,
265 That all his senses bound; *Eve*, who unseen
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

- O unexpected stroke, worse then of Death!
Must I thus leave thee Paradise? thus leave
270 Thee Native Soile, these happie Walks and Shades,
Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flours,
That never will in other Climate grow,
275 My early visitation, and my last
At Eev'n, which I bred up with tender hand
From the first op'ning bud, and gave ye Names,
Who now shall reare ye to the Sun, or ranke
Your Tribes, and water from th' ambrosial Fount?
280 Thee lastly nuptial Bowre, by mee adorn'd
With what to sight or smell was sweet; from thee
How shall I part, and whither wander down
Into a lower World, to this obscure
And wilde, how shall we breath in other Aire
285 Less pure, accusom'd to immortal Fruits?
Whom thus the Angel interrupted milde.

Lament not *Eve*, but patiently resigne
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine;
290 Thy going is not lonely, with thee goes
Thy Husband, him to follow thou art bound;
Where he abides, think there thy native soile.

Adam by this from the cold sudden damp
Recovering, and his scatterd spirits returnd,
295 To *Michael* thus his humble words addressd.

Celestial, whether among the Thrones, or nam'd
Of them the Highest, for such of shape may seem
Prince above Princes, gently hast thou tould
Thy message, which might else in telling wound,
300 And in performing end us; what besides
Of sorrow and dejection and despair
Our frailtie can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and onely consolation left
305 Familiar to our eyes, all places else
Inhospitable appeer and desolate,
Nor knowing us nor known: and if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
310 To wearie him with my assiduous cries:
But prayer against his absolute Decree
No more avails then breath against the winde,
Blown stifling back on him that breaths it forth:
Therefore to his great bidding I submit.

- 315 This most afflicts me, that departing hence,
As from his face I shall be hid, deprivd
His blessed count'nance; here I could frequent,
With worship, place by place where he voutsaf'd
Presence Divine, and to my Sons relate;
- 320 On this Mount he appeerd, under this Tree
Stood visible, among these Pines his voice
I heard, here with him at this Fountain talk'd:
So many grateful Altars I would reare
Of grassie Terfe, and pile up every Stone
- 325 Of lustre from the brook, in memorie,
Or monument to Ages, and thereon
Offer sweet smelling Gumms and Fruits and Flours:
In yonder nether World where shall I seek
His bright appearances, or foot step trace?
- 330 For though I fled him angrie, yet recall'd
To life prolongd and promis'd Race, I now
Gladly behold though but his utmost skirts
Of glory, and farr off his steps adore.
To whom thus *Michael* with regard benigne.
- 335 *Adam*, thou know'st Heav'n his, and all the Earth,
Not this Rock onely; his Omnipresence fills
Land, Sea, and Aire, and every kinde that lives,
Fomented by his virtual power and warmd:
All th' Earth he gave thee to possess and rule,
- 340 No despicable gift; surmise not then
His presence to these narrow bounds confin'd
Of Paradise or *Eden*: this had been

- Perhaps thy Capital Seate, from whence had spred
All generations, and had hither come
345 From all the ends of th' Earth, to celebrate
And reverence thee thir great Progenitor.
But this præminence thou hast lost, brought down
To dwell on eeven ground now with thy Sons:
Yet doubt not but in Vallie and in plaine
350 God is as here, and will be found alike
Present, and of his presence many a signe
Still following thee, still compassing thee round
With goodness and paternal Love, his Face
Express, and of his steps the track Divine.
355 Which that thou mayst beleeve, and be confirmd
Ere thou from hence depart, know I am sent
To shew thee what shall come in future dayes
To thee and to thy Ofspring; good with bad
Expect to hear, supernal Grace contending
360 With sinfulness of Men; thereby to learn
True patience, and to temper joy with fear
And pious sorrow, equally enur'd
By moderation either state to beare,
Prosperous or adverse: so shalt thou lead
365 Safest thy life, and best prepar'd endure
Thy mortal passage when it comes. Ascend
This Hill; let *Eve* (for I have drencht her eyes)
Here sleep below while thou to foresight wak'st,
As once thou slepst, while Shée to life was formd.
370 To whom thus *Adam* gratefully repli'd.

- Ascend, I follow thee, safe Guide, the path
Thou lead'st me, and to the hand of Heav'n submit,
However chast'ning, to the evil turne
My obvious breast, arming to overcom
375 By suffering, and earne rest from labour won,
If so I may attain. So both ascend
In the Visions of God: It was a Hill
Of Paradise the highest, from whose top
The Hemisphere of Earth in cleerest Ken
380 Stretcht out to the amplest reach of prospect lay.
Not higher that Hill nor wider looking round,
Whereon for different cause the Tempter set
Our second *Adam* in the Wilderness,
To shew him all Earths Kingdomes and thir Glory.
385 His Eye might there command wherever stood
City of old or modern Fame, the Seat
Of mightiest Empire, from the destind Walls
Of *Cambalu*, seat of *Cathaian Can*
And *Samarchand* by *Oxus*, *Temirs* Throne,
390 To *Paquin* of *Sinæan* Kings, and thence
To *Agra* and *Lahor* of great *Mogul*
Down to the golden *Chersonese*, or where
The *Persian* in *Ecbatan* sate, or since
In *Hispahan*, or where the *Russian Ksar*
395 In *Mosco*, or the Sultan in *Bizance*,
Turchestan-born; nor could his eye not ken
Th' Empire of *Negus* to his utmost Port
Ercoco and the less *Maritim* Kings

- Mombaza*, and *Quiloa*, and *Melind*,
400 And *Sofala* thought *Ophir*, to the Realme
Of *Congo*, and *Angola* fardest South;
Or thence from *Niger* Flood to *Atlas* Mount
The Kingdoms of *Almansor*, *Fez* and *Sus*,
Marocco and *Algiers*, and *Tremisen*;
405 On *Europe* thence, and where *Rome* was to sway
The World: in Spirit perhaps he also saw
Rich *Mexico* the seat of *Motezume*,
And *Cusco* in *Peru*, the richer seat
Of *Atabalipa*, and yet unspoil'd
410 *Guiana*, whose great Citie *Geryons* Sons
Call *El Dorado*: but to nobler sights
Michael from *Adams* eyes the Filme remov'd
Which that false Fruit that promis'd clearer sight
Had bred; then purg'd with Euphrasie and Rue
415 The visual Nerve, for he had much to see;
And from the Well of Life three drops instill'd.
So deep the power of these Ingredients pierc'd,
Eevn to the inmost seat of mental sight,
That *Adam* now enforc't to close his eyes,
420 Sunk down and all his Spirits became intranst:
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd.
Adam, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
425 In some to spring from thee, who never touch'd
Th' excepted Tree, nor with the Snake conspir'd,

Nor sinn'd thy sin, yet from that sin derive
Corruption to bring forth more violent deeds.

His eyes he op'nd, and beheld a field,

- 430 Part arable and tilth, whereon were Sheaves
New reapt, the other part sheep-walks and foulds;
Ith' midst an Altar as the Land-mark stood
Rustic, of grassie sord; thither anon
A sweatie Reaper from his Tillage brought
435 First Fruits, the green Eare, and the yellow Sheaf,
Uncull'd, as came to hand; a Shepherd next
More meek came with the Firstlings of his Flock
Choicest and best; then sacrificing, laid
The Inwards and thir Fat, with Incense strew'd,
440 On the cleft Wood, and all due Rites perform'd.
His Offring soon propitious Fire from Heav'n
Consum'd with nimble glance, and grateful steame;
The others not, for his was not sincere;
Whereat hee inlie rag'd, and as they talk'd,
445 Smote him into the Midriff with a stone
That beat out life; he fell, and deadly pale
Groand out his Soul with gushing bloud effus'd.
Much at that sight was *Adam* in his heart
Dismai'd, and thus in haste to th' Angel cri'd.
450 O Teacher, some great mischief hath befall'n
To that meek man, who well had sacrific'd;
Is Pietie thus and pure Devotion paid?
T' whom *Michael* thus, hee also mov'd, repli'd.
These two are Brethren, *Adam*, and to come

455 Out of thy loyns; th' unjust the just hath slain,
For envie that his Brothers Offering found
From Heav'n acceptance; but the bloodie Fact
Will be aveng'd, and th' others Faith approv'd
Loose no reward, though here thou see him die,
460 Rowling in dust and gore. To which our Sire.

Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terrour, foul and ugly to behold,
465 Horrid to think, how horrible to feel!

To whom thus *Michael*. Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the wayes that lead
To his grim Cave, all dismal; yet to sense
470 More terrible at th' entrance then within.
Some, as thou saw'st, by violent stroke shall die,
By Fire, Flood, Famin, by Intemperance more
In Meats and Drinks which on the Earth shall bring
Diseases dire, of which a monstrous crew
475 Before thee shall appear; that thou mayst know
What miserie th' inabstinence of *Eve*
Shall bring on men. Immediately a place
Before his eyes appeard, sad, noysom, dark,
A Lazar-house it seemd, wherein were laid
480 Numbers of all diseas'd, all maladies
Of gastly Spasm, or racking torture, qualmes
Of heart-sick Agonie, all feavorous kinds,

- Convulsions, Epilepsies, fierce Catarrhs,
Intestin Stone and Ulcer, Colic pangs,
485 Dæmoniac Phrenzie, moaping Melancholie
And Moon-struck madness, pining Atrophie,
Marasmus, and wide-wasting Pestilence,
Dropsies, and Asthma's, and Joint-racking Rheums.
Dire was the tossing, deep the groans, despair
490 Tended the sick busiest from Couch to Couch;
And over them triumphant Death his Dart
Shook, but delaid to strike, though oft invoc't
With vows, as thir chief good, and final hope.
Sight so deform what heart of Rock could long
495 Drie-ey'd behold? *Adam* could not, but wept,
Though not of Woman born; compassion quell'd
His best of Man, and gave him up to tears
A space, till firmer thoughts restraind excess,
And scarce recovering words his plaint renew'd.
500 O miserable Mankind, to what fall
Degraded, to what wretched state reserv'd!
Better end heer unborn. Why is life giv'n
To be thus wrested from us? rather why
Obtruded on us thus? who if we knew
505 What we receive, would either not accept
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss in peace. Can thus
Th' Image of God in man created once
So goodly and erect, though faultie since,
510 To such unsightly sufferings be debas't

Under inhuman pains? Why should not Man,
Retaining still Divine similitude
In part, from such deformities be free,
And for his Makers Image sake exempt?

515 Thir Makers Image, answerd *Michael*, then
Forsook them, when themselves they villifi'd
To serve ungovern'd appetite, and took
His Image whom they serv'd, a brutish vice,
Inductive mainly to the sin of *Eve*.

520 Therefore so abject is thir punishment,
Disfiguring not Gods likeness, but thir own,
Or if his likeness, by themselves defac't
While they pervert pure Natures healthful rules
To loathsom sickness, worthily, since they
525 Gods Image did not reverence in themselves.

I yield it just, said *Adam*, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To Death, and mix with our connatural dust?

530 There is, said *Michael*, if thou well observe
The rule of not too much, by temperance taught
In what thou eatst and drinkst, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:

535 So maist thou live, till like ripe Fruit thou drop
Into thy Mothers lap, or be with ease
Gatherd, not harshly pluckt, for death mature:
This is old age; but then thou must outlive

Thy youth, thy strength, thy beauty, which will change
540 To witherd weak and gray; thy Senses then
Obtuse, all taste of pleasure must forgoe,
To what thou hast, and for the Aire of youth
Hopeful and cheerful, in thy blood will reigne
A melancholly damp of cold and dry
545 To weigh thy Spirits down, and last consume
The Balme of Life. To whom our Ancestor.

Henceforth I flie not Death, nor would prolong
Life much, bent rather how I may be quit
Fairest and easiest of this combrous charge,
550 Which I must keep till my appointed day
Of rendring up, and patiently attend
My dissolution. *Michael* repli'd,

Nor love thy Life, nor hate; but what thou livst
Live well, how long or short permit to Heav'n:
555 And now prepare thee for another sight.

He lookd and saw a spacious Plaine, whereon
Were Tents of various hue; by some were herds
Of Cattel grazing: others, whence the sound
Of Instruments that made melodious chime
560 Was heard, of Harp and Organ; and who moovd
Thir stops and chords was seen: his volant touch
Instinct through all proportions low and high
Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the Forge
565 Labouring, two massie clods of Iron and Brass
Had melted (whether found where casual fire

Had wasted woods on Mountain or in Vale,
Down to the veins of Earth, thence gliding hot
To som Caves mouth, or whether washt by stream
570 From underground) the liquid Ore he dreind
Into fit moulds prepar'd; from which he formd
First his own Tooles; then, what might else be wrought
Fusil or grav'n in mettle. After these,
But on the hether side a different sort
575 From the high neighbouring Hills, which was thir Seat,
Down to the Plain descended: by thir guise
Just men they seemd, and all thir study bent
To worship God aright, and know his works
Not hid, nor those things last which might preserve
580 Freedom and Peace to men: they on the Plain
Long had not walkt, when from the Tents behold
A Beavie of fair Women, richly gay
In Gems and wanton dress; to the Harp they sung
Soft amorous Ditties, and in dance came on:
585 The Men though grave, ey'd them, and let thir eyes
Rove without rein, till in the amorous Net
Fast caught, they lik'd, and each his liking chose;
And now of love they treat till th' Eevning Star
Loves Harbinger appeerd; then all in heat
590 They light the Nuptial Torch, and bid invoke
Hymen, then first to marriage Rites invok't;
With Feast and Musick all the Tents resound.
Such happy interview and fair event
Of love and youth not lost, Songs, Garlands, Flours,

- 595 And charming Symphonies attach'd the heart
Of *Adam*, soon enclin'd to admit delight,
The bent of Nature; which he thus express'd.
True opener of mine eyes, prime Angel blest,
Much better seems this Vision, and more hope
600 Of peaceful dayes portends, then those two past;
Those were of hate and death, or pain much worse,
Here Nature seems fulfilld in all her ends.
To whom thus *Michael*. Judg not what is best
By pleasure, though to Nature seeming meet,
605 Created, as thou art, to nobler end
Holie and pure, conformitie divine.
Those Tents thou sawst so pleasant, were the Tents
Of wickedness, wherein shall dwell his Race
Who slew his Brother; studious they appere
610 Of Arts that polish Life, Inventers rare,
Unmindful of thir Maker, though his Spirit
Taught them, but they his gifts acknowledg'd none.
Yet they a beauteous ofspring shall beget;
For that fair femal Troop thou sawst, that seemd
615 Of Goddesses, so blithe, so smooth, so gay,
Yet empty of all good wherein consists
Womans domestic honour and chief praise;
Bred onely and completed to the taste
Of lustful appetite, to sing, to dance,
620 To dress, and trouble the Tongue, and roule the Eye.
To these that sober Race of Men, whose lives
Religious titl'd them the Sons of God,

Shall yield up all thir vertue, all thir fame
Ignobly, to the traines and to the smiles

625 Of these fair Atheists, and now swim in joy,
(Erelong to swim at large) and laugh; for which
The world erelong a world of tears must weepe.

To whom thus *Adam* of short joy bereft.

O pittie and shame, that they who to live well
630 Enterd so faire, should turn aside to tread
Paths indirect, or in the mid way faint!
But still I see the tenor of Mans woe
Holds on the same, from Woman to begin.

From Mans effeminate slackness it begins,
635 Said th' Angel, who should better hold his place
By wisdome, and superiour gifts receav'd.
But now prepare thee for another Scene.

He lookd and saw wide Territorie spred
Before him, Towns, and rural works between,
640 Cities of Men with lofty Gates and Towrs,
Concours in Arms, fierce Faces threatning Warr,
Giants of mightie Bone, and bould emprise;
Part wield thir Arms, part courb the foaming Steed,
Single or in Array of Battel rang'd
645 Both Horse and Foot, nor idely mustring stood;
One way a Band select from forage drives
A herd of Beeves, faire Oxen and faire Kine
From a fat Meddow ground; or fleecy Flock,
Ewes and thir bleating Lambs over the Plaine,
650 Thir Bootie; scarce with Life the Shepherds flye,

- But call in aide, which makes a bloody Fray;
With cruel Tournament the Squadrons joine;
Where Cattle pastur'd late, now scatterd lies
With Carcasses and Arms th' ensanguind Field
655 Deserted: Others to a Citie strong
Lay Seige, encampt; by Batterie, Scale, and Mine,
Assaulting; others from the wall defend
With Dart and Jav'lin, Stones and sulfurous Fire;
On each hand slaughter and gigantic deeds.
660 In other part the scepter'd Haralds call
To Council in the Citie Gates: anon
Grey-headed men and grave, with Warriours mixt,
Assemble, and Harangues are heard, but soon
In factious opposition, till at last
665 Of middle Age one rising, eminent
In wise deport, spake much of Right and Wrong,
Of Justice, of Religion, Truth and Peace,
And Judgment from above: him old and young
Exploded and had seiz'd with violent hands,
670 Had not a Cloud descending snatch'd him thence
Unseen amid the throng: so violence
Proceeded, and Oppression, and Sword-Law
Through all the Plain, and refuge none was found.
Adam was all in tears, and to his guide
675 Lamenting turnd full sad; O what are these,
Deaths Ministers, not Men, who thus deal Death
Inhumanly to men, and multiply
Ten thousandfould the sin of him who slew

- His Brother; for of whom such massacher
680 Make they but of thir Brethren, men of men?
But who was that Just Man, whom had not Heav'n
Rescu'd, had in his Righteousness bin lost?
To whom thus *Michael*. These are the product
Of those ill mated Marriages thou saw'st;
685 Where good with bad were matcht, who of themselves
Abhor to joyn; and by imprudence mixt,
Produce prodigious Births of bodie or mind.
Such were these Giants, men of high renown;
For in those dayes Might onely shall be admir'd,
690 And Valour and Heroic Vertu call'd;
To overcome in Battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human Glorie, and for Glorie done
695 Of triumph, to be styl'd great Conquerours,
Patrons of Mankind, Gods, and Sons of Gods,
Destroyers rightlier call'd and Plagues of men.
Thus Fame shall be atchiev'd, renown on Earth,
And what most merits fame in silence hid.
700 But hee the seventh from thee, whom thou beheldst
The onely righteous in a World perverse,
And therefore hated, therefore so beset
With Foes for daring single to be just,
And utter odious Truth, that God would come
705 To judge them with his Saints: Him the most High
Rapt in a balmie Cloud with winged Steeds

- Did, as thou sawst, receive, to walk with God
High in Salvation and the Climes of bliss,
Exempt from Death; to shew thee what reward
710 Awaits the good, the rest what punishment;
Which now direct thine eyes and soon behold.
He look'd, and saw the face of things quite chang'd,
The brazen Throat of Warr had ceast to roar,
All now was turn'd to jollitie and game,
715 To luxurie and riot, feast and dance,
Marrying or prostituting, as befell,
Rape or Adulterie, where passing faire
Allurd them; thence from Cups to civil Broiles.
At length a Reverend Sire among them came,
720 And of thir doings great dislike declar'd,
And testifi'd against thir wayes; hee oft
Frequented thir Assemblies, whereso met,
Triumphs or Festivals, and to them preachd
Conversion and Repentance, as to Souls
725 In Prison under Judgements imminent:
But all in vain: which when he saw, he ceas'd
Contending, and remov'd his Tents farr off;
Then from the Mountain hewing Timber tall,
Began to build a Vessel of huge bulk,
730 Measur'd by Cubit, length, and breadth, and highth,
Smeard round with Pitch, and in the side a dore
Contriv'd, and of provisions laid in large
For Man and Beast: when loe a wonder strange!
Of every Beast, and Bird, and Insect small

- 375 Came scavens, and pairs, and enterd in, as taught
Thir order: last the Sire, and his three Sons
With thir four Wives; and God made fast the dore.
Meanwhile the Southwind rose, and with black wings
Wide hovering, all the Clouds together drove
740 From under Heav'n; the Hills to their supplie
Vapour, and Exhalation dusk and moist,
Sent up amain; and now the thick'nd Skie
Like a dark Ceeling stood; down rush'd the Rain
Impetuous, and continu'd till the Earth
745 No more was seen; the floating Vessel swum
Uplifted; and secure with beaked prow
Rode tilting o're the Waves, all dwellings else
Flood overwhelmd, and them with all thir pomp
Deep under water rould; Sea cover'd Sea,
750 Sea without shoar; and in thir Palaces
Where luxurie late reign'd, Sea-monsters whelp'd
And stabl'd; of Mankind, so numerous late,
All left, in one small bottom swum imbark't.
How didst thou grieve then, *Adam*, to behold
755 The end of all thy Ofspring, end so sad,
Depopulation; thee another Floud,
Of tears and sorrow a Floud thee also drown'd,
And sunk thee as thy Sons; till gently reard
By th' Angel, on thy feet thou stoodst at last,
760 Though comfortless, as when a Father mourns
His Children, all in view destroyd at once;
And scarce to th' Angel utterdst thus thy plaint.

- O Visions ill foreseen! better had I
Liv'd ignorant of future, so had borne
765 My part of evil onely, each dayes lot
Enough to beare; those now, that were dispenst
The burd'n of many Ages, on me light
At once, by my foreknowledge gaining Birth
Abortive, to torment me ere thir being,
770 With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his Childern, evil he may be sure,
Which neither his foreknowing can prevent,
And hee the future evil shall no less
775 In apprehension then in substance feel
Grievous to bear: but that care now is past,
Man is not whom to warne: those few escap't
Famin and anguish will at last consume
Wandring that watrie Desert: I had hope
780 When violence was ceas't, and Warr on Earth,
All would have then gon well, peace would have crownd
With length of happy dayes the race of man;
But I was farr deceav'd; for now I see
Peace to corrupt no less then Warr to waste.
785 How comes it thus? unfould, Celestial Guide,
And whether here the Race of man will end.
To whom thus *Michael*. Those whom last thou sawst
In Triumph and luxurious wealth, are they
First seen in acts of prowess eminent
790 And great exploits, but of true vertu void;

Who having spilt much blood, and don much waste
Subduing Nations, and achievd thereby
Fame in the World, high titles, and rich prey,
Shall change thir course to pleasure, ease, and sloth,
795 Surfet, and lust, till wantonness and pride
Raise out of friendship hostil deeds in Peace.
The conquerd also, and enslav'd by Warr
Shall with thir freedom lost all vertu loose
And fear of God, from whom thir pietie feign'd
800 In sharp contest of Battel found no aide
Against invaders; therefore coold in zeale
Thenceforth shall practice how to live secure,
Worldlie or dissolute, on what thir Lords
Shall leave them to enjoy; for th' Earth shall bear
805 More then anough, that temperance may be tri'd:
So all shall turn degenerate, all deprav'd,
Justice and Temperance, Truth and Faith forgot;
One Man except, the onely Son of light
In a dark Age, against example good,
810 Against allurements, custom, and a World
Offended; fearless of reproach and scorn,
Or violence, hee of thir wicked wayes
Shall them admonish, and before them set
The paths of righteousness, how much more safe,
815 And full of peace, denouncing wrauth to come
On thir impenitence; and shall returne
Of them derided, but of God observd
The one just Man alive; by his command

- Shall build a wondrous Ark, as thou beheldst,
820 To save himself and household from amidst
A World devote to universal rack.
No sooner hee with them of Man and Beast
Select for life shall in the Ark be lodg'd,
And shelterd round, but all the Cataracts
825 Of Heav'n set open on the Earth shall powre
Raine day and night, all fountains of the Deep
Broke up, shall heave the Ocean to usurp
Beyond all bounds, till inundation rise
Above the highest Hills: then shall this Mount
830 Of Paradise by might of Waves be moovd
Out of his place, pushd by the horned flood,
With all his verdure spoil'd, and Trees adrift
Down the great River to the op'ning Gulf,
And there take root an Iland salt and bare,
835 The haunt of Seales and Orcs, and Sea-mews clang.
To teach thee that God attributes to place
No sanctitie, if none be thither brought
By Men who there frequent, or therein dwell.
And now what further shall ensue, behold.
840 He lookd, and saw the Ark hull on the flood,
Which now abated, for the Clouds were fled,
Drivn by a keen North-winde, that blowing drie
Wrinkl'd the face of Deluge, as decai'd;
And the cleer Sun on his wide watrie Glass
845 Gaz'd hot, and of the fresh Wave largely drew,
As after thirst, which made thir flowing shrink

From standing lake to tripping ebbe, that stole
With soft foot towards the deep, who now had stopt
His Sluces, as the Heav'n his windows shut.

850 The Ark no more now flotes, but seems on ground
Fast on the top of som high mountain fixt.
And now the tops of Hills as Rocks appeer;
With clamor thence the rapid Currents drive
Towards the retreating Sea thir furious tyde.

855 Forthwith from out the Arke a Raven flies,
And after him, the surer messenger,
A Dove sent forth once and agen to spie
Green Tree or ground whereon his foot may light;
The second time returning, in his Bill

860 An Olive leafe he brings, pacific signe:
Anon drie ground appeers, and from his Arke
The ancient Sire descends with all his Train;
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds

865 A dewie Cloud, and in the Cloud a Bow
Conspicuous with three listed colours gay,
Betok'ning peace from God, and Cov'nant new.
Whereat the heart of *Adam* erst so sad
Greatly rejoyc'd, and thus his joy broke forth.

870 O thou who future things canst represent
As present, Heav'nly instructor, I revive
At this last sight, assur'd that Man shall live
With all the Creatures, and thir seed preserve.
Farr less I now lament for one whole World

- 875 Of wicked Sons destroyd, then I rejoyce
For one Man found so perfect and so just,
That God voutsafes to raise another World
From him, and all his anger to forget.
But say, what mean those colourd streaks in Heavn,
880 Distended as the Brow of God appeas'd,
Or serve they as a flourie verge to binde
The fluid skirts of that same watric Cloud,
Least it again dissolve and showr the Earth?
To whom th' Archangel. Dextrously thou aim'st;
885 So willingly doth God remit his Ire,
Though late repenting him of Man deprav'd,
Griev'd at his heart, when looking down he saw
The whole Earth fill'd with violence, and all flesh
Corrupting each thir way; yet those remoov'd,
890 Such grace shall one just Man find in his sight,
That he relents, not to blot out mankind,
And makes a Covenant never to destroy
The Earth again by flood, nor let the Sea
Surpass his bounds, nor Rain to drown the World
895 With Man therein or Beast; but when he brings
Over the Earth a Cloud, will therein set
His triple-colour'd Bow, whereon to look
And call to mind his Cov'nant: Day and Night,
Seed time and Harvest, Heat and hoary Frost
900 Shall hold thir course, till fire purge all things new,
Both Heav'n and Earth, wherein the just shall dwell.

The End of the Eleventh Book.

Paradise Lost.

BOOK XII.

THE ARGUMENT.

The Angel Michael continues from the Flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall; his Incarnation, Death, Resurrection, and Ascention; the state of the Church till his second Coming. Adam greatly satisfied and recomforted by these Relations and Promises descends the Hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery Sword waving behind them, and the Cherubim taking thir Stations to guard the Place.

AS one who in his journey bates at Noone, (paus'd
Though bent on speed, so heer the Archangel
Betwixt the world destroy'd and world restor'd,
If *Adam* aught perhaps might interpose;
5 Then with transition sweet new Speech resumes.

- Thus thou hast seen one World begin and end;
And Man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to faile; objects divine
10 Must needs impaire and wearie human sense:
Henceforth what is to com I will relate,
Thou therefore give due audience, and attend.
This second sours of Men, while yet but few;
And while the dread of judgement past remains
15 Fresh in thir mindes, fearing the Deitie,
With some regard to what is just and right
Shall lead thir lives, and multiplie apace,
Labouring the soile, and reaping plenteous crop,
Corn wine and oyle; and from the herd or flock,
20 Oft sacrificing Bullock, Lamb, or Kid,
With large Wine-offerings pour'd, and sacred Feast,
Shal spend thir dayes in joy unblam'd, and dwell
Long time in peace by Families and Tribes
Under paternal rule; till one shall rise
25 Of proud ambitious heart, who not content
With fair equalitie, fraternal state,
Will arrogate Dominion undeserv'd
Over his brethren, and quite dispossess
Concord and law of Nature from the Earth;
30 Hunting (and Men not Beasts shall be his game)
With Warr and hostile snare such as refuse
Subjection to his Empire tyrannous:
A mightie Hunter thence he shall be styl'd

- Before the Lord, as in despite of Heav'n,
35 Or from Heav'n claming second Sovrantie;
And from Rebellion shall derive his name,
Though of Rebellion others he accuse.
Hee with a crew, whom like Ambition joyns
With him or under him to tyrannize,
40 Marching from *Eden* towards the West, shall finde
The Plain, wherein a black bituminous gurge
Boiles out from under ground, the mouth of Hell;
Of Brick, and of that stuff they cast to build
A Citie and Towre, whose top may reach to Heav'n;
45 And get themselves a name, least far disperst
In foraign Lands thir memorie be lost
Regardless whether good or evil fame.
But God who oft descends to visit men
Unseen, and through thir habitations walks
50 To mark thir doings, them beholding soon,
Comes down to see thir Citie, ere the Tower
Obstruct Heav'n Towrs, and in derision sets
Upon thir Tongues a various Spirit to rase
Quite out thir Native Language, and instead
55 To sow a jangling noise of words unknown:
Forthwith a hideous gabble rises loud
Among the Builders; each to other calls
Not understood, till hoarse, and all in rage,
As mockt they storm; great laughter was in Heav'n
60 And looking down, to see the hubbub strange
And hear the din; thus was the building left

Ridiculous, and the work Confusion nam'd.

Whereto thus *Adam* fatherly displeas'd.

O execrable Son so to aspire

65 Above his Brethren, to himself assuming

Authoritie usurpt, from God not giv'n:

He gave us onely over Beast, Fish, Fowl

Dominion absolute; that right we hold

By his donation; but Man over men

70 He made not Lord; such title to himself

Reserving, human left from human free.

But this Usurper his encroachment proud

Stayes not on Man; to God his Tower intends

Siege and defiance: Wretched man! what food

75 Will he convey up thither to sustain

Himself and his rash Armie, where thin Aire

Above the Clouds will pine his entrails gross,

And famish him of Breath, if not of Bread?

To whom thus *Michael*. Justly thou abhorr'st

80 That Son, who on the quiet state of men

Such trouble brought, affecting to subdue

Rational Libertie; yet know withall,

Since thy original lapse, true Libertie

Is lost, which alwayes with right Reason dwells

85 Twinn'd, and from her hath no dividual being:

Reason in man obscur'd, or not obeyd,

Immediately inordinate desires

And upstart Passions catch the Government

From Reason, and to servitude reduce

- 90 Man till then free. Therefore since hee permits
Within himself unworthie Powers to reign
Over free Reason, God in Judgement just
Subjects him from without to violent Lords;
Who oft as undeservedly enthrall
- 95 His outward freedom: Tyrannie must be,
Though to the Tyrant thereby no excuse.
Yet sometimes Nations will decline so low
From vertue, which is reason, that no wrong,
But Justice, and some fatal curse annext
- 100 Deprives them of thir outward libertie,
Thir inward lost: Witness th' irreverent Son
Of him who built the Ark, who for the shame
Don to his Father, heard this heavie curse,
Servant of Servants, on his vitious Race.
- 105 Thus will this latter, as the former World,
Still tend from bad to worse, till God at last
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy Eyes; resolving from thenceforth
- 110 To leave them to thir own polluted wayes;
And one peculiar Nation to select
From all the rest, of whom to be invoc'd,
A Nation from one faithful man to spring:
Him on this side *Euphrates* yet residing,
- 115 Bred up in Idol-worship; O that men
(Canst thou believe?) should be so stupid grown,
While yet the Patriark liv'd, who scap'd the Flood,

- As to forsake the living God, and fall
To worship thir own work in Wood and Stone
120 For Gods! yet him God the most High voutsafes
To call by Vision from his Fathers house,
His kindred and false Gods, into a Land
Which he will shew him, and from him will raise
A mightie Nation, and upon him showre
125 His benediction so, that in his Seed
All Nations shall be blest; he straight obeys,
Not knowing to what Land, yet firm believes:
I see him, but thou canst not, with what Faith
He leaves his Gods, his Friends, and native Soile
130 *Ur of Chaldaea*, passing now the Ford
To *Haran*, after him a cumbrous Train
Of Herds and Flocks, and numerous servitude;
Not wandring poor, but trusting all his wealth
With God, who call'd him, in a land unknown.
135 *Canaan* he now attains, I see his Tents
Pitcht about *Sechem*, and the neighbouring Plaine
Of *Moreh*; there by promise he receaves
Gift to his Progenie of all that Land;
From *Hamath* Northward to the Desert South
140 (Things by thir names I call, though yet unnam'd)
From *Hermon* East to the great Western Sea,
Mount *Hermon*, yonder Sea, each place behold
In prospect, as I point them; on the shoare
Mount *Carmel*; here the double-founted stream
145 *Jordan*, true limit Eastward; but his Sons

- Shall dwell to *Senir*, that long ridge of Hills.
This ponder, that all Nations of the Earth
Shall in his Seed be blessed; by that Seed
Is meant thy great deliverer, who shall bruise
150 The Serpents head; whereof to thee anon
Plainlier shall be reveal'd. This Patriarch blest,
Whom *faithful Abraham* due time shall call,
A Son, and of his Son a Grand-childe leaves,
Like him in faith, in wisdom, and renown;
155 The Grandchilde with twelve Sons increast, departs
From *Canaan*, to a Land hereafter call'd
Egypt, divided by the River *Nile*;
See where it flows, disgorging at seven mouthes
Into the Sea: to sojourn in that Land
160 He comes invited by a yonger Son
In time of dearth, a Son whose worthy deeds
Raise him to be the second in that Realme
Of *Pharao*: there he dies, and leaves his Race
Growing into a Nation, and now grown
165 Suspected to a sequent King, who seeks
To stop thir overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills thir infant Males:
Till by two brethren (those two brethren call
170 *Moses* and *Aaron*) sent from God to claime
His people from enthralment, they return
With glory and spoile back to thir promis'd Land.
But first the lawless Tyrant, who denies

- To know thir God, or message to regard,
175 Must be compell'd by Signes and Judgements dire;
To blood unshed the Rivers must be turn'd,
Frogs, Lice and Flies must all his Palace fill
With loath'd intrusion, and fill all the land;
His Cattel must of Rot and Murren die,
180 Botches and blaines must all his flesh imboss,
And all his people; Thunder mixt with Haile,
Haile mixt with fire must rend th' *Egyptian* Skie
And wheel on th' Earth, devouring where it rould;
What it devours not, Herb, or Fruit, or Graine,
185 A darksom Cloud of Locusts swarming down
Must eat, and on the ground leave nothing green:
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three dayes;
Last with one midnight stroke all the first-born
190 Of *Egypt* must lie dead. Thus with ten wounds
The River-dragon tam'd at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as Ice
More hard'nd after thaw, till in his rage
195 Pursuing whom he late dismiss'd, the Sea
Swallows him with his Host, but them lets pass
As on drie land between two christal walls,
Aw'd by the rod of *Moses* so to stand
Divided, till his rescu'd gain thir shoar:
200 Such wondrous power God to his Saint will lend,
Though present in his Angel, who shall goe

- Before them in a Cloud, and Pillar of Fire,
By day a Cloud, by night a Pillar of Fire,
To guide them in thir journey, and remove
205 Behinde them, while th' obdurat King pursues:
All night he will pursue, but his approach
Darkness defends between till morning Watch;
Then through the Firey Pillar and the Cloud
God looking forth will trouble all his Host
210 And craze thir Chariot wheels: when by command
Moses once more his potent Rod extends
Over the Sea; the Sea his Rod obeys;
On thir imbattelld ranks the Waves return,
And overwhelm thir Warr: the Race elect
215 Safe towards *Canaan* from the shoar advance
Through the wilde Desert, not the readiest way,
Least entring on the *Canaanite* allarmd
Warr terrifie them inexpert, and feare
Return them back to *Egypt*, choosing rather
220 Inglorious life with servitude; for life
To noble and ignoble is more sweet
Untrained in Armes, where rashness leads not on.
This also shall they gain by thir delay
In the wide Wilderness, there they shall found
225 Thir government, and thir great Senate choose
Through the twelve Tribes, to rule by Laws ordaind:
God from the Mount of *Sinai*, whose gray top
Shall tremble, he descending, will himself
In Thunder Lightning and loud Trumpets sound

- 230 Ordaine them Lawes; part such as appertaine
To civil Justice, part religious Rites
Of sacrifice, informing them, by types
And shadows, of that destined Seed to bruise
The Serpent, by what means he shall achieve
235 Mankinds deliverance. But the voice of God
To mortal eare is dreadful; they beseech
That *Moses* might report to them his will,
And terror cease; he grants what they besought
Instructed that to God is no access
240 Without Mediator, whose high Office now
Moses in figure beares, to introduce
One greater, of whose day he shall foretell,
And all the Prophets in thir Age the times
Of great *Messiah* shall sing. Thus Laws and Rites
245 Establisht, such delight hath God in Men
Obedient to his will, that he voutsafes
Among them to set up his Tabernacle,
The holy One with mortal Men to dwell:
By his prescript a Sanctuary is fram'd
250 Of Cedar, overlaid with Gold, therein
An Ark, and in the Ark his Testimony,
The Records of his Cov'nant, over these
A Mercie-seat of Gold between the wings
Of two bright Cherubim, before him burn
255 Seaven Lamps as in a Zodiac representing
The Heav'nly fires; over the Tent a Cloud
Shall rest by Day, a fiery gleame by Night,

- Save when they journie, and at length they come,
Conducted by his Angel to the Land
260 Promisd to *Abraham* and his Seed: the rest
Were long to tell, how many Battels fought,
How many Kings destroyd, and Kingdoms won,
Or how the Sun shall in mid Heav'n stand still
A day entire, and Nights due course adjourne,
265 Mans voice commanding, Sun in *Gibeon* stand,
And thou Moon in the vale of *Aialon*,
Till *Israel* overcome; so call the third
From *Abraham*, Son of *Isaac*, and from him
His whole descent, who thus shall *Canaan* win.
270 Here *Adam* interpos'd. O sent from Heav'n,
Enlightner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concerne
Just *Abraham* and his Seed: now first I finde
Mine eyes true op'ning, and my heart much eas'd,
275 Erwhile perplext with thoughts what would becom
Of mee and all Mankind; but now I see
His day, in whom all Nations shall be blest,
Favour unmerited by me, who sought
Forbidd'n knowledge by forbidd'n means.
280 This yet I apprehend not, why to those
Among whom God will deigne to dwell on Earth
So many and so various Laws are giv'n;
So many Laws argue so many sins
Among them; how can God with such reside?
285 To whom thus *Michael*. Doubt not but that sin

- Will reign among them, as of thee begot;
And therefore was Law given them to evince
Thir natural pravitie, by stirring up
Sin against Law to fight; that when they see
290 Law can discover sin, but not remove,
Save by those shadowie expiations weak,
The blood of Bulls and Goats, they may conclude
Some blood more precious must be paid for Man,
Just for unjust, that in such righteousness
295 To them by Faith imputed, they may finde
Justification towards God, and peace
Of Conscience, which the Law by Ceremonies
Cannot appease, nor Man the moral part
Perform, and not performing cannot live.
300 So law appears imperfet, and but giv'n
With purpose to resign them in full time
Up to a better Cov'nant, disciplin'd
From shadowie Types to Truth, from Flesh to Spirit,
From imposition of strict Laws, to free
305 Acceptance of large Grace, from servil fear
To filial, works of Law to works of Faith.
And therefore shall not *Moses*, though of God
Highly belov'd, being but the Minister
Of Law, his people into *Canaan* lead;
310 But *Joshua* whom the Gentiles *Jesus* call,
His Name and Office bearing, who shall quell
The adversarie Serpent, and bring back
Through the worlds wilderness long wanderd man

Safe to eternal Paradise of rest.

- 315 Meanwhile they in thir earthly *Canaan* plac't
Long time shall dwell and prosper, but when sins
National interrupt thir public peace,
Provoking God to raise them enemies:
From whom as oft he saves them penitent
- 320 By Judges first, then under Kings; of whom
The second, both for pietie renownd
And puissant deeds, a promise shall receive
Irrevocable, that his Regal Throne
For ever shall endure; the like shall sing
- 325 All Prophecie, That of the Royal Stock
Of *David* (so I name this King) shall rise
A Son, the Womans Seed to thee foretold,
Foretold to *Abraham*, as in whom shall trust
All Nations, and to Kings foretold, of Kings
- 330 The last, for of his Reign shall be no end.
But first a long succession must ensue,
And his next Son for Wealth and Wisdom fam'd,
The clouded Ark of God till then in Tents
Wandering, shall in a glorious Temple enshrine.
- 335 Such follow him, as shall be registerd
Part good, part bad, of bad the longer scrowle,
Whose foul Idolatries, and other faults
Heapt to the popular summe, will so incense
God, as to leave them, and expose thir Land,
- 340 Thir Citie, his Temple, and his holy Ark
With all his sacred things, a scorn and prey

- To that proud Citie, whose high Walls thou saw'st
Left in confusion, *Babylon* thence call'd.
There in captivitie he lets them dwell
345 The space of seventie years, then brings them back,
Remembring mercie, and his Cov'nant sworn
To *David*, stablisht as the dayes of Heav'n.
Returnd from *Babylon* by leave of Kings
Thir Lords, whom God dispos'd, the house of God
350 They first re-edifie, and for a while
In mean estate live moderate, till grown
In wealth and multitude, factious they grow;
But first among the Priests dissension springs,
Men who attend the Altar, and should most
355 Endeavour Peace: thir strife pollution brings
Upon the Temple it self: at last they seise
The Scepter, and regard not *David's* Sons,
Then loose it to a stranger, that the true
Anointed King *Messiah* might be born
360 Barr'd of his right; yet at his Birth a Starr
Unseen before in Heav'n proclaims him com,
And guides the Eastern Sages, who enquire
His place, to offer Incense, Myrrh, and Gold;
His place of birth a solemn Angel tells
365 To simple Shepherds, keeping watch by night;
They gladly thither haste, and by a Quire
Of squadrond Angels hear his Carol sung.
A Virgin is his Mother, but his Sire
The Power of the most High; he shall ascend

- 370 The Throne hereditarie, and bound his Reign
With earths wide bounds, his glory with the Heav'ns.
He ceas'd, discerning *Adam* with such joy
Surcharg'd, as had like grief bin dew'd in tears,
Without the vent of words, which these he breathd.
- 375 O Prophet of glad tidings, finisher
Of utmost hope! now clear I understand
What oft my steddier thoughts have searcht in vain,
Why our great expectation should be call'd
The seed of Woman: Virgin Mother, Haile,
380 High in the love of Heav'n, yet from my Loynes
Thou shalt proceed, and from thy Womb the Son
Of God most High; So God with man unites.
Needs must the Serpent now his capital bruise
Expect with mortal paine: say where and when
385 Thir fight, what stroke shall bruise the Victors heel.
To whom thus *Michael*. Dream not of thir fight,
As of a Duel, or the local wounds
Of head or heel: not therefore joynes the Son
Manhood to God-head, with more strength to foil
390 Thy enemy; nor so is overcome
Satan, whose fall from Heav'n, a deadlier bruise,
Disabl'd not to give thee thy deaths wound:
Which hee, who comes thy Saviour, shall recure,
Not by destroying *Satan*, but his works
395 In thee and in thy Seed: nor can this be,
But by fulfilling that which thou didst want,
Obedience to the Law of God, impos'd

- On penaltie of death, and suffering death,
The penaltie to thy transgression due,
400 And due to theirs which out of thine will grow:
So onely can high Justice rest appaid.
The Law of God exact he shall fulfill
Both by obedience and by love, though love
Alone fulfill the Law; thy punishment
405 He shall endure by coming in the Flesh
To a reproachful life and cursed death,
Proclaiming Life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by Faith, his merits
410 To save them, not thir own, though legal works.
For this he shall live hated, be blasphem'd,
Seis'd on by force, judg'd, and to death condemnd
A shameful and accurst, naild to the Cross
By his own Nation, slaine for bringing Life;
415 But to the Cross he nailes thy Enemies,
The Law that is against thee, and the sins
Of all mankinde, with him there crucifi'd,
Never to hurt them more who rightly trust
In this his satisfaction; so he dies,
420 But soon revives, Death over him no power
Shall long usurp; ere the third dawning light
Returne, the Starres of Morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which Man from death redeems,
425 His death for Man, as many as offerd Life

- Neglect not, and the benefit imbrace
By Faith not void of workes: this God-like act
Annuls thy doom, the death thou shouldst have dy'd,
In sin for ever lost from life; this act
- 430 Shall bruise the head of *Satan*, crush his strength
Defeating Sin and Death, his two maine armes,
And fix farr deeper in his head thir stings
Then temporal death shall bruise the Victors heel,
Or theirs whom he redeems, a death like sleep,
- 435 A gentle wafting to immortal Life.
Nor after resurrection shall he stay
Longer on Earth then certaine times to appeer
To his Disciples, Men who in his Life
Still follow'd him; to them shall leave in charge
- 440 To teach all nations what of him they learn'd
And his Salvation, them who shall beleeve
Baptizing in the profluent stream, the signe
Of washing them from guilt of sin to Life
Pure, and in mind prepar'd, if so befall,
- 445 For death, like that which the redeemer dy'd.
All Nations they shall teach; for from that day
Not onely to the Sons of *Abrahams* Loines
Salvation shall be Preacht, but to the Sons
Of *Abrahams* Faith wherever through the world;
- 450 So in his seed all Nations shall be blest.
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the aire
Over his foes and thine; there shall surprise

The Serpent, Prince of aire, and drag in Chaines
455 Through all his Realme, and there confounded leave;
Then enter into glory, and resume
His Seat at Gods right hand, exalted high
Above all names in Heav'n; and thence shall come,
When this worlds dissolution shall be ripe,
460 With glory and power to judge both quick and dead,
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heav'n or Earth, for then the Earth
Shall all be Paradise, far happier place
465 Then this of *Eden*, and far happier daies.

So spake th' Archangel *Michael*, then paus'd,
As at the Worlds great period; and our Sire
Replete with joy and wonder thus repli'd.

O goodness infinite, goodness immense!
470 That all this good of evil shall produce,
And evil turn to good; more wonderful
Then that which by creation first brought forth
Light out of darkness! full of doubt I stand,
Whether I should repent me now of sin
475 By mee done and occasiond, or rejoyce
Much more, that much more good thereof shall spring,
To God more glory, more good will to Men
From God, and over wrauth grace shall abound.
But say, if our deliverer up to Heav'n
480 Must reascend, what will betide the few
His faithful, left among th' unfaithful herd,

The enemies of truth; who then shall guide
His people, who defend? will they not deale
Wors with his followers then with him they dealt?

- 485 Be sure they will, said th' Angel; but from Heav'n
Hee to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them, and the Law of Faith
Working through love, upon thir hearts shall write,
490 To guide them in all truth, and also arme
With spiritual Armour, able to resist
Satans assaults, and quench his fierie darts,
What man can do against them, not affraid,
Though to the death, against such cruelties
495 With inward consolations recompenc't,
And oft supported so as shall amaze
Thir proudest persecuters: for the Spirit
Powrd first on his Apostles, whom he sends
To evangelize the Nations, then on all
500 Baptiz'd, shall them with wondrous gifts endue
To speak all Tongues, and do all Miracles,
As did thir Lord before them. Thus they win
Great numbers of each Nation to receave
With joy the tidings brought from Heav'n: at length
505 Thir Ministry perform'd, and race well run,
Thir doctrine and thir story written left,
They die; but in thir room, as they forewarne,
Wolves shall succeed for teachers, grievous Wolves,
Who all the sacred mysteries of Heav'n

- 510 To thir own vile advantages shall turne
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left onely in those written Records pure,
Though not but by the Spirit understood.
- 515 Then shall they seek to avail themselves of names,
Places and titles, and with these to joine
Secular power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promis'd alike and giv'n
- 520 To all Beleevers; and from that pretense,
Spiritual Lawes by carnal power shall force
On every conscience; Laws which none shall finde
Left them inrould, or what the Spirit within
Shall on the heart engrave. What will they then
- 525 But force the Spirit of Grace it self, and binde
His consort Libertie; what, but unbuild
His living Temples, built by Faith to stand,
Thir own Faith not anothers: for on Earth
Who against Faith and Conscience can be heard
- 530 Infallible? yet many will presume:
Whence heavie persecution shall arise
On all who in the worship persevere
Of Spirit and Truth; the rest, farr greater part,
Will deem in outward Rites and specious formes
- 535 Religion satisfi'd; Truth shall retire
Bestuck with slanderous darts, and works of Faith
Rarely be found: so shall the World goe on,

To good malignant, to bad men benigne,
Under her own waight groaning till the day
540 Appeer of respiration to the just,
And vengeance to the wicked, at return
Of him so lately promis'd to thy aid
The Womans seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord,
545 Last in the Clouds from Heav'n to be reveal'd
In glory of the Father, to dissolve
Satan with his perverted World, then raise
From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth, Ages of endless date
550 Founded in righteousness and peace and love
To bring forth fruits Joy and eternal Bliss.
He ended; and thus *Adam* last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient World, the Race of time,
555 Till time stand fixt: beyond is all abyss,
Eternitie, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this Vessel can containe;
560 Beyond which was my folly to aspire.
Henceforth I learne, that to obey is best,
And love with fear the onely God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
565 Mercifull over all his works, with good

- Still overcoming evil, and by small
Accomplishing great things, by things deemd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for Truths sake
570 Is fortitude to highest victorie,
And to the faithful Death the Gate of Life;
Taught this by his example whom I now
Acknowledge my Redeemer ever blest.
To whom thus also th' Angel last repli'd:
575 This having learnt, thou hast attained the summe
Of wisdom; hope no higher, though all the Starrs
Thou knewst by name, and all th' ethereal Powers,
All secrets of the deep, all Natures works,
Or works of God in Heav'n, Aire, Earth, or Sea,
580 And all the riches of this World enjoydst,
And all the rule, one Empire; onely add
Deeds to thy knowledge answerable, add Faith,
Add vertue, Patience, Temperance, add Love,
By name to come call'd Charitie, the soul
585 Of all the rest: then wilt thou not be loath
To leave this Paradise, but shalt possess
A paradise within thee, happier farr.
Let us descend now therefore from this top
Of Speculation; for the hour precise
590 Exacts our parting hence; and see the Guards,
By mee encampt on yonder Hill, expect
Thir motion, at whose Front a flaming Sword,
In signal of remove, waves fiercely round;

We may no longer stay: go, waken *Eve*;

- 595 Her also I with gentle Dreams have calm'd
Portending good, and all her spirits compos'd
To meek submission: thou at season fit
Let her with thee partake what thou hast heard,
Chiefly what may concern her Faith to know,
600 The great deliverance by her Seed to come
(For by the Womans Seed) on all Mankind.
That ye may live, which will be many dayes,
Both in one Faith unanimous though sad,
With cause for evils past, yet much more cheer'd
605 With meditation on the happie end.

He ended, and they both descend the Hill;
Descended, *Adam* to the Bowre where *Eve*
Lay sleeping ran before, but found her wak't;
And thus with words not sad she him receav'd.

- 610 Whence thou returnst, and whither wentst, I know;
For God is also in sleep, and Dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow and hearts distress
Wearied I fell asleep: but now lead on;
615 In mee is no delay; with thee to goe,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to mee
Art all things under Heav'n, all places thou,
Who for my wilful crime art banisht hence.
620 This further consolation yet secure
I carry hence; though all by mee is lost,

Such favour I unworthie am voutsaft,
By mee the Promis'd Seed shall all restore.

- So spake our Mother *Eve*, and *Adam* heard
625 Well pleas'd, but answer'd not; for now too nigh
Th' Archangel stood, and from the other Hill
To thir fixt Station, all in bright array
The Cherubim descended; on the ground
Gliding metecorous, as Ev'ning Mist
630 Ris'n from a River o're the marish glides,
And gathers ground fast at the Labourers heel
Homeward returning. High in Front advanc't,
The brandisht Sword of God before them blaz'd
Fierce as a Comet; which with torrid heat,
635 And vapour as the *Libyan* Air adust,
Began to parch that temperate Clime; whereat
In either hand the hastning Angel caught
Our lingring Parents, and to th' Eastern Gate
Led them direct, and down the Cliff as fast
640 To the subjected Plaine; then disappeer'd.
They looking back, all th' Eastern side beheld
Of Paradise, so late thir happie seat,
Wav'd over by that flaming Brand, the Gate
With dreadful Faces throng'd and fierie Armes:
645 Som natural tears they drop'd, but wip'd them soon;
The World was all before them, where to choose
Thir place of rest, and Providence thir guide:
They hand in hand with wandring steps and slow,
Through *Eden* took thir solitarie way.

The End.

PARADISE REGAIN'D

PARADISE
REGAIN'D
A
POEM

IN IV BOOKS.

To which is added

SAMSON AGONISTES.

The Author

JOHN MILTON.

LONDON,

Printed by J. M. for John Starkey at the
Mitre in Fleetstreet, near Temple-Bar.

MDCLXXI.

Paradise Regain'd,

A POEM.

THE FIRST BOOK.

I WHO e're while the happy Garden sung,
By one mans disobedience lost, now sing
Recover'd Paradise to all mankind,
By one mans firm obedience fully tri'd
5 Through all temptation, and the Tempter foil'd
In all his wiles, defeated and repuls't,
And *Eden* rais'd in the wast Wilderness.
Thou Spirit who ledst this glorious Eremite
Into the Desert, his Victorious Field
10 Against the Spiritual Foe, and broughtst him thence
By proof the undoubted Son of God, inspire,
As thou art wont, my prompted Song else mute,
And bear through highth or depth of natures bounds
With prosperous wing full summ'd to tell of deeds
15 Above Heroic, though in secret done,
And unrecorded left through many an Age,
Worthy t' have not remain'd so long unsung.
Now had the great Proclaimer with a voice
More awful then the sound of Trumpet, cri'd

- 20 Repentance, and Heavens Kingdom nigh at hand
To all Baptiz'd: to his great Baptism flock'd
With aw the Regions round, and with them came
From *Nazareth* the Son of *Joseph* deem'd
To the flood *Jordan*, came as then obscure,
- 25 Unmarkt, unknown; but him the Baptist soon
Descri'd, divinely warn'd, and witness bore
As to his worthier, and would have resign'd
To him his Heavenly Office, nor was long
His witness unconfirm'd: on him baptiz'd
- 30 Heaven open'd, and in likeness of a Dove
The Spirit descended, while the Fathers voice
From Heav'n pronounc'd him his beloved Son.
That heard the Adversary, who roving still
About the world, at that assembly fam'd
- 35 Would not be last, and with the voice divine
Nigh Thunder-struck, th' exalted man, to whom
Such high attest was giv'n, a while survey'd
With wonder, then with envy fraught and rage
Flies to his place, nor rests, but in mid air
- 40 To Councel summons all his mighty Peers,
Within thick Clouds and dark ten-fold involv'd,
A gloomy Consistory; and them amidst
With looks agast and sad he thus bespake.
- O ancient Powers of Air and this wide world,
- 45 For much more willingly I mention Air,
This our old Conquest, then remember Hell
Our hated habitation; well ye know

- How many Ages, as the years of men,
This Universe we have possest, and rul'd
50 In manner at our will th' affairs of Earth,
Since *Adam* and his facil consort *Eve*
Lost Paradise deceiv'd by me, though since
With dread attending when that fatal wound
Shall be inflicted by the Seed of *Eve*
55 Upon my head, long the decrees of Heav'n
Delay, for longest time to him is short;
And now too soon for us the circling hours
This dreaded time have compast, wherein we
Must bide the stroak of that long threatn'd wound,
60 At least if so we can, and by the head
Broken be not intended all our power
To be infring'd, our freedom and our being
In this fair Empire won of Earth and Air;
For this ill news I bring, the Womans seed
65 Destin'd to this, is late of woman born,
His birth to our just fear gave no small cause,
But his growth now to youths full flowr, displaying
All vertue, grace and wisdom to atchieve
Things highest, greatest, multiplies my fear.
70 Before him a great Prophet, to proclaim
His coming, is sent Harbinger, who all
Invites, and in the Consecrated stream
Pretends to wash off sin, and fit them so
Purified to receive him pure, or rather
75 To do him honour as their King; all come,

- And he himself among them was baptiz'd,
Not thence to be more pure, but to receive
The testimony of Heaven, that who he is
Thenceforth the Nations may not doubt; I saw
80 The Prophet do him reverence, on him rising
Out of the water, Heav'n above the Clouds
Unfold her Crystal Dores, thence on his head
A perfect Dove descend, what e're it meant,
And out of Heav'n the Sov'raign voice I heard,
85 This is my Son belov'd, in him am pleas'd.
His Mother then is mortal, but his Sire,
He who obtains the Monarchy of Heav'n,
And what will he not do to advance his Son?
His first-begot we know, and sore have felt,
90 When his fierce thunder drove us to the deep;
Who this is we must learn, for man he seems
In all his lineaments, though in his face
The glimpses of his Fathers glory shine.
Ye see our danger on the utmost edge
95 Of hazard, which admits no long debate,
But must with something sudden be oppos'd,
Not force, but well couch't fraud, well woven snares,
E're in the head of Nations he appear
Their King, their Leader, and Supream on Earth.
100 I, when no other durst, sole undertook
The dismal expedition to find out
And ruine *Adam*, and the exploit perform'd
Successfully; a calmer voyage now

Will waft me; and the way found prosperous once
105 Induces best to hope of like success.

He ended, and his words impression left
Of much amazement to th' infernal Crew,
Distracted and surpriz'd with deep dismay
At these sad tidings; but no time was then
110 For long indulgence to their fears or grief:
Unanimous they all commit the care
And management of this main enterprize
To him their great Dictator, whose attempt
At first against mankind so well had thriv'd
115 In *Adam's* overthrow, and led thir march
From Hell's deep-vaulted Den to dwell in light,
Regents and Potentates, and Kings, yea gods
Of many a pleasant Realm and Province wide.
So to the Coast of *Jordan* he directs
120 His easie steps; girded with snaky wiles,
Where he might likeliest find this new-declar'd,
This man of men, attested Son of God,
Temptation and all guile on him to try;
So to subvert whom he suspected rais'd
125 To end his Raign on Earth so long enjoy'd:
But contrary unweeting he fulfill'd
The purpos'd Counsel pre-ordain'd and fixt
Of the most High, who in full frequence bright
Of Angels, thus to *Gabriel* smiling spake.
130 *Gabriel* this day by proof thou shalt behold,
Thou and all Angels conversant on Earth

- With man or mens affairs, how I begin
To verifie that solemn message late,
On which I sent thee to the Virgin pure
135 In *Galilee*, that she should bear a Son
Great in Renown, and call'd the Son of God;
Then toldst her doubting how these things could be
To her a Virgin, that on her should come
The Holy Ghost, and the power of the highest
140 O're-shadow her: this man born and now up-grown,
To shew him worthy of his birth divine
And high prediction, henceforth I expose
To Satan; let him tempt and now assay
His utmost subtilty, because he boasts
145 And vaunts of his great cunning to the throng
Of his Apostasie; he might have learnt
Less over-weening, since he fail'd in *Job*,
Whose constant perseverance overcame
Whate're his cruel malice could invent.
150 He now shall know I can produce a man
Of female Seed, far abler to resist
All his sollicitations, and at length
All his vast force, and drive him back to Hell,
Winning by Conquest what the first man lost
155 By fallacy surpriz'd. But first I mean
To exercise him in the Wilderness,
There he shall first lay down the rudiments
Of his great warfare, e're I send him forth
To conquer Sin and Death the two grand foes,

160 By Humiliation and strong Sufferance:

His weakness shall o'recome Satanic strength

And all the world, and mass of sinful flesh;

That all the Angels and Ætherial Powers,

They now, and men hereafter may discern,

165 From what consummate vertue I have chose

This perfect Man, by merit call'd my Son,

To earn Salvation for the Sons of men.

So spake the Eternal Father, and all Heaven

Admiring stood a space, then into Hymns

170 Burst forth, and in Celestial measures mov'd,

Circling the Throne and Singing, while the hand

Sung with the voice, and this the argument.

Victory and Triumph to the Son of God

Now entring his great duel, not of arms,

175 But to vanquish by wisdom hellish wiles.

The Father knows the Son; therefore secure

Ventures his filial Vertue, though untri'd,

Against whate're may tempt, whate're seduce,

Allure, or terrifie, or undermine.

180 Be frustrate all ye stratagems of Hell,

And devilish machinations come to nought.

So they in Heav'n their Odes and Vigils tun'd:

Mean while the Son of God, who yet some days

Lodg'd in *Bethabara* where *John* baptiz'd,

185 Musing and much revolving in his brest,

How best the mighty work he might begin

Of Saviour to mankind, and which way first

Publish his God-like office now mature,
One day forth walk'd alone, the Spirit leading;
190 And his deep thoughts, the better to converse
With solitude, till far from track of men,
Thought following thought, and step by step led on,
He entred now the bordering Desert wild,
And with dark shades and rocks environ'd round,
195 His holy Meditations thus persu'd.

O what a multitude of thoughts at once
Awakn'd in me swarm, while I consider
What from within I feel my self, and hear
What from without comes often to my ears,
200 Ill sorting with my present state compar'd.
When I was yet a child, no childish play
To me was pleasing, all my mind was set
Serious to learn and know, and thence to do
What might be publick good; my self I thought
205 Born to that end, born to promote all truth,
All righteous things: therefore above my years,
The Law of God I read, and found it sweet,
Made it my whole delight, and in it grew
To such perfection, that e're yet my age
210 Had measur'd twice six years, at our great Feast
I went into the Temple, there to hear
The Teachers of our Law, and to propose
What might improve my knowledge or their own;
And was admir'd by all, yet this not all
215 To which my Spirit aspir'd, victorious deeds

- Flam'd in my heart, heroic acts, one while
To rescue *Israel* from the *Roman* yoke,
Then to subdue and quell o're all the earth
Brute violence and proud Tyrannick pow'r,
220 Till truth were freed, and equity restor'd:
Yet held it more humane, more heavenly first
By winning words to conquer willing hearts,
And make perswasion do the work of fear;
At least to try, and teach the erring Soul
225 Not wilfully mis-doing, but unaware
Misled; the stubborn only to subdue.
These growing thoughts my Mother soon perceiving
By words at times cast forth inly rejoyc'd,
And said to me apart, high are thy thoughts
230 O Son, but nourish them and let them soar
To what highth sacred vertue and true worth
Can raise them, though above example high;
By matchless Deeds express thy matchless Sire.
For know, thou art no Son of mortal man,
235 Though men esteem thee low of Parentage,
Thy Father is the Eternal King, who rules
All Heaven and Earth, Angels and Sons of men,
A messenger from God fore-told thy birth
Conceiv'd in me a Virgin, he fore-told
240 Thou shouldst be great and sit on *David's* Throne,
And of thy Kingdom there should be no end.
At thy Nativity a glorious Quire
Of Angels in the fields of *Bethlehem* sung

- To Shepherds watching at their folds by night,
245 And told them the Messiah now was born,
Where they might see him, and to thee they came;
Directed to the Manger where thou lais't,
For in the Inn was left no better room:
A Star, not seen before in Heaven appearing
250 Guided the Wise Men thither from the East,
To honour thee with Incense, Myrrh, and Gold,
By whose bright course led on they found the place,
Affirming it thy Star new grav'n in Heaven,
By which they knew thee King of *Israel* born.
255 Just *Simeon* and Prophetic *Anna*, warn'd
By Vision, found thee in the Temple, and spake
Before the Altar and the vested Priest,
Like things of thee to all that present stood.
This having heard, strait I again revolv'd
260 The Law and Prophets, searching what was writ
Concerning the Messiah, to our Scribes
Known partly, and soon found of whom they spake
I am; this chiefly, that my way must lie
Through many a hard assay even to the death,
265 E're I the promis'd Kingdom can attain,
Or work Redemption for mankind, whose sins
Full weight must be transferr'd upon my head.
Yet neither thus disheartn'd or dismay'd,
The time prefixt I waited, when behold
270 The Baptist, (of whose birth I oft had heard,
Not knew by sight) now come, who was to come

- Before Messiah and his way prepare.
I as all others to his Baptism came,
Which I believ'd was from above; but he
275 Strait knew me, and with loudest voice proclaim'd
Me him (for it was shew'n him so from Heaven)
Me him whose Harbinger he was; and first
Refus'd on me his Baptism to confer,
As much his greater, and was hardly won;
280 But as I rose out of the laving stream,
Heaven open'd her eternal doors, from whence
The Spirit descended on me like a Dove,
And last the sum of all, my Father's voice,
Audibly heard from Heav'n, pronounc'd me his,
285 Me his beloved Son, in whom alone
He was well pleas'd; by which I knew the time
Now full, that I no more should live obscure,
But openly begin, as best becomes
The Authority which I deriv'd from Heaven.
290 And now by some strong motion I am led
Into this Wilderness, to what intent
I learn not yet, perhaps I need not know;
For what concerns my knowledge God reveals.
So spake our Morning Star then in his rise,
295 And looking round on every side beheld
A pathless Desert, dusk with horrid shades;
The way he came not having mark'd, return
Was difficult, by humane steps untrod;
And he still on was led, but with such thoughts

- 300 Accompanied of things past and to come
Lodg'd in his breast, as well might recommend
Such Solitude before choicest Society.
Full forty days he pass'd, whether on hill
Sometimes, anon in shady vale, each night
- 305 Under the covert of some ancient Oak,
Or Cedar, to defend him from the dew,
Or harbour'd in one Cave, is not reveal'd;
Nor tasted humane food, nor hunger felt
Till those days ended, hunger'd then at last
- 310 Among wild Beasts: they at his sight grew mild,
Nor sleeping him nor waking harm'd, his walk
The fiery Serpent fled, and noxious Worm,
The Lion and fierce Tiger glar'd aloof.
But now an aged man in Rural weeds,
- 315 Following, as seem'd, the quest of some stray Ewe,
Or wither'd sticks to gather; which might serve
Against a Winters day when winds blow keen,
To warm him wet return'd from field at Eve,
He saw approach, who first with curious eye
- 320 Perus'd him, then with words thus utt'red spake.
Sir, what ill chance hath brought thee to this place
So far from path or road of men, who pass
In Troop or Caravan, for single none
Durst ever, who return'd, and dropt not here
- 325 His Carcass, pin'd with hunger and with droughth?
I ask the rather, and the more admire,
For that to me thou seem'st the man, whom late

Our new baptizing Prophet at the Ford
Of *Jordan* honour'd so, and call'd thee Son
330 Of God; I saw and heard, for we sometimes
Who dwell this wild, constrain'd by want, come forth
To Town or Village nigh (nighest is far)
Where ought we hear, and curious are to hear,
What happ'ns new; Fame also finds us out.
335 To whom the Son of God. Who brought me hither
Will bring me hence, no other Guide I seek.

By Miracle he may, reply'd the Swain,
What other way I see not, for we here
Live on tough roots and stubs, to thirst inur'd
340 More then the Camel, and to drink go far,
Men to much misery and hardship born;
But if thou be the Son of God, Command
That out of these hard stones be made thee bread;
So shalt thou save thy self and us relieve
345 With Food, whereof we wretched seldom taste.

He ended, and the Son of God reply'd.
Think'st thou such force in Bread? is it not written
(For I discern thee other then thou seem'st)
Man lives not by Bread only, but each Word
350 Proceeding from the mouth of God; who fed
Our Fathers here with Manna; in the Mount
Moses was forty days, nor eat nor drank,
And forty days *Eliah* without food
Wandred this barren waste, the same I now:
355 Why dost thou then suggest to me distrust,

Knowing who I am, as I know who thou art?

Whom thus answer'd th' Arch Fiend now undisguis'd.

'Tis true, I am that Spirit unfortunate,

Who leagu'd with millions more in rash revolt

360 Kept not my happy Station, but was driv'n

With them from bliss to the bottomless deep,

Yet to that hideous place not so confin'd

By rigour unconniving, but that oft

Leaving my dolorous Prison I enjoy

365 Large liberty to round this Globe of Earth,

Or range in th' Air, nor from the Heav'n of Heav'ns

Hath he excluded my resort sometimes.

I came among the Sons of God, when he

Gave up into my hands *Uzzean Job*

370 To prove him, and illustrate his high worth;

And when to all his Angels he propos'd

To draw the proud King *Ahab* into fraud

That he might fall in *Ramoth*, they demurring,

I undertook that office, and the tongues

375 Of all his flattering Prophets glibb'd with lyes

To his destruction, as I had in charge.

For what he bids I do; though I have lost

Much lustre of my native brightness, lost

To be belov'd of God, I have not lost

380 To love, at least contemplate and admire

What I see excellent in good, or fair,

Or vertuous, I should so have lost all sense.

What can be then less in me than desire

To see thee and approach thee, whom I know
385 Declar'd the Son of God, to hear attent
Thy wisdom, and behold thy God-like deeds?
Men generally think me much a foe
To all mankind: why should I? they to me
Never did wrong or violence, by them
390 I lost not what I lost, rather by them
I gain'd what I have gain'd, and with them dwell
Copartner in these Regions of the World,
If not disposer; lend them oft my aid,
Oft my advice by presages and signs,
395 And answers, oracles, portents and dreams,
Whereby they may direct their future life.
Envy they say excites me, thus to gain
Companions of my misery and wo.
At first it may be; but long since with wo
400 Nearer acquainted, now I feel by proof,
That fellowship in pain divides not smart,
Nor lightens aught each mans peculiar load.
Small consolation then, were Man adjoynd:
This wounds me most (what can it less) that Man,
405 Man fall'n shall be restor'd, I never more.
To whom our Saviour sternly thus reply'd.
Deservedly thou griev'st, compos'd of lyes
From the beginning, and in lies wilt end;
Who boast'st release from Hell, and leave to come
410 Into the Heav'n of Heavens; thou com'st indeed,
As a poor miserable captive thrall,

- Comes to the place where he before had sat
Among the Prime in Splendour, now depos'd,
Ejected, empty'd, gaz'd, unpity'd, shun'd,
415 A spectacle of ruin or of scorn
To all the Host of Heaven; the happy place
Imparts to thee no happiness, no joy,
Rather inflames thy torment, representing
Lost bliss, to thee no more communicable,
420 So never more in Hell then when in Heaven.
But thou art serviceable to Heaven's King.
Wilt thou impute to obedience what thy fear
Extorts, or pleasure to do ill excites?
What but thy malice mov'd thee to misdeem
425 Of righteous *Job*, then cruelly to afflict him
With all inflictions, but his patience won?
The other service was thy chosen task,
To be a lyer in four hundred mouths;
For lying is thy sustenance, thy food.
430 Yet thou pretend'st to truth; all Oracles
By thee are giv'n, and what confest more true
Among the Nations? that hath been thy craft,
By mixing somewhat true to vent more lyes.
But what have been thy answers, what but dark
435 Ambiguous and with double sense deluding,
Which they who ask'd have seldom understood,
And not well understood as good not known?
Who ever by consulting at thy shrine
Return'd the wiser, or the more instruct

- 440 To flye or follow what concern'd him most,
And run not sooner to his fatal snare?
For God hath justly giv'n the Nations up
To thy Delusions; justly, since they fell
Idolatrous, but when his purpose is
- 445 Among them to declare his Providence
To thee not known, whence hast thou then thy truth,
But from him or his Angels President
In every Province, who themselves disdaining
To approach thy Temples, give thee in command
- 450 What to the smallest tittle thou shalt say
To thy Adorers; thou with trembling fear,
Or like a Fawning Parasite obey'st;
Then to thy self ascrib'st the truth fore-told.
But this thy glory shall be soon retrench'd;
- 455 No more shalt thou by oracling abuse
The Gentiles; henceforth Oracles are ceast,
And thou no more with Pomp and Sacrifice
Shalt be enquir'd at *Delphos* or elsewhere,
At least in vain, for they shall find thee mute.
- 460 God hath now sent his living Oracle
Into the World, to teach his final will,
And sends his Spirit of Truth henceforth to dwell
In pious Hearts, an inward Oracle
To all truth requisite for men to know.
- 465 So spake our Saviour; but the subtle Fiend,
Though inly stung with anger and disdain,
Dissembl'd, and this Answer smooth return'd.

- Sharply thou hast insisted on rebuke,
And urg'd me hard with doings, which not will
470 But misery hath rested from me; where
Easily canst thou find one miserable,
And not inforc'd oft-times to part from truth;
If it may stand him more in stead to lye,
Say and unsay, feign, flatter, or abjure?
475 But thou art plac't above me, thou art Lord;
From thee I can and must submiss endure
Check or reproof, and glad to scape so quit.
Hard are the ways of truth, and rough to walk,
Smooth on the tongue discourst, pleasing to th' ear,
480 And tuneable as Silvan Pipe or Song;
What wonder then if I delight to hear
Her dictates from thy mouth? most men admire
Vertue, who follow not her lore: permit me
To hear thee when I come (since no man comes)
485 And talk at least, though I despair to attain.
Thy Father, who is holy, wise and pure,
Suffers the Hypocrite or Atheous Priest
To tread his Sacred Courts, and minister
About his Altar, handling holy things,
490 Praying or vowing, and vouchsaf'd his voice
To *Balaam* Reprobate, a Prophet yet
Inspir'd; disdain not such access to me.
To whom our Saviour with unalter'd brow.
Thy coming hither, though I know thy scope,
495 I bid not or forbid; do as thou find'st

Permission from above; thou canst not more.

He added not; and Satan bowing low

His gray dissimulation, disappear'd

Into thin Air diffus'd: for now began

500 Night with her sullen wing to double-shade

The Desert, Fowls in thir clay nests were couch't;

And now wild Beasts came forth the woods to roam.

The End of the First Book.

Paradise Regain'd.

THE SECOND BOOK.

- M**EAN while the new-baptiz'd, who yet remain'd
At *Jordan* with the Baptist, and had seen
Him whom they heard so late expresly call'd
Jesus Messiah Son of God declar'd,
5 And on that high Authority had believ'd,
And with him talkt, and with him lodg'd, I mean
Andrew and *Simon*, famous after known
With others though in Holy Writ not nam'd,
Now missing him thir joy so lately found,
10 So lately found, and so abruptly gone,
Began to doubt, and doubted many days,
And as the days increas'd, increas'd thir doubt:
Sometimes they thought he might be only shewn,
And for a time caught up to God, as once
15 *Moses* was in the Mount, and missing long;
And the great *Thisbite* who on fiery wheels
Rode up to Heaven, yet once again to come.
Therefore as those young Prophets then with care
Sought lost *Elijah*, so in each place these

- 20 Nigh to *Bethabara*; in *Jerico*
The City of Palms, *Ænon*, and *Salem* Old,
Machærus and each Town or City wall'd
On this side the broad lake *Genezaret*,
Or in *Perea*, but return'd in vain.
- 25 Then on the bank of *Jordan*, by a Creek:
Where winds with Reeds, and Osiers whisp'ring play
Plain Fishermen, no greater men them call,
Close in a Cottage low together got
Thir unexpected loss and plaints out breath'd.
- 30 Alas, from what high hope to what relapse
Unlook'd for are we fall'n, our eyes beheld
Messiah certainly now come, so long
Expected of our Fathers; we have heard
His words, his wisdom full of grace and truth,
- 35 Now, now, for sure, deliverance is at hand,
The Kingdom shall to *Israel* be restor'd:
Thus we rejoyc'd, but soon our joy is turn'd
Into perplexity and new amaze:
For whither is he gone, what accident
- 40 Hath rapt him from us? will he now retire
After appearance, and again prolong
Our expectation? God of *Israel*,
Send thy Messiah forth, the time is come;
Behold the Kings of the Earth how they oppress
- 45 Thy chosen, to what highth thir pow'r unjust
They have exalted, and behind them cast
All fear of thee, arise and vindicate

Thy Glory, free thy people from thir yoke,
But let us wait; thus far he hath perform'd,
50 Sent his Anointed, and to us reveal'd him,
By his great Prophet, pointed at and shown,
In publick, and with him we have convers'd;
Let us be glad of this, and all our fears
Lay on his Providence; he will not fail
55 Nor will withdraw him now, nor will recall,
Mock us with his blest sight, then snatch him hence,
Soon we shall see our hope, our joy return.

Thus they out of their plaints new hope resume
To find whom at the first they found unsought:
60 But to his Mother *Mary*, when she saw
Others return'd from Baptism, not her Son,
Nor left at *Jordan*, tydings of him none;
Within her brest, though calm; her brest though pure,
Motherly cares and fears got head, and rais'd
65 Some troubl'd thoughts, which she in sighs thus clad.

O what avails me now that honour high
To have conceiv'd of God, or that salute
Hale highly favour'd, among women blest;
While I to sorrows am no less advanc't,
70 And fears as eminent, above the lot
Of other women, by the birth I bore,
In such a season born when scarce a Shed
Could be obtain'd to shelter him or me
From the bleak air; a Stable was our warmth,
75 A Manger his, yet soon enforc't to flye

- Thence into *Egypt*, till the Murd'rous King
Were dead, who sought his life, and missing fill'd
With Infant blood the streets of *Bethlehem*;
From *Egypt* home return'd, in *Nazareth*
80 Hath been our dwelling many years, his life
Private, unactive, calm, contemplative,
Little suspicious to any King; but now
Full grown to Man, acknowledg'd, as I hear,
By *John* the Baptist, and in publick shown,
85 Son own'd from Heaven by his Father's voice;
I look't for some great change; to Honour? no,
But trouble, as old *Simeon* plain fore-told,
That to the fall and rising he should be
Of many in *Israel*, and to a sign
90 Spoken against, that through my very Soul
A sword shall pierce, this is my favour'd lot,
My Exaltation to Afflictions high;
Afflicted I may be, it seems, and blest;
I will not argue that, nor will repine.
95 But where delays he now? some great intent
Conceals him: when twelve years he scarce had seen,
I lost him, but so found, as well I saw
He could not lose himself; but went about
His Father's business; what he meant I mus'd,
100 Since understand; much more his absence now
Thus long to some great purpose he obscures.
But I to wait with patience am inur'd;
My heart hath been a store-house long of things

And sayings laid up, portending strange events.

- 105 Thus *Mary* pondering oft, and oft to mind
Recalling what remarkably had pass'd
Since first her Salutation heard, with thoughts
Meekly compos'd awaited the fulfilling:
The while her Son tracing the Desert wild,
110 Sole but with holiest Meditations fed,
Into himself descended, and at once
All his great work to come before him set;
How to begin, how to accomplish best
His end of being on Earth, and mission high:
115 For Satan with slye preface to return
Had left him vacant, and with speed was gon
Up to the middle Region of thick Air,
Where all his Potentates in Council sate;
There without sign of boast, or sign of joy,
120 Sollicitous and blank he thus began.

- Princes, Heavens antient Sons, Æthereal Thrones,
Demonian Spirits now, from the Element
Each of his reign allotted, rightlier call'd,
Powers of Fire, Air, Water, and Earth beneath,
125 So may we hold our place and these mild seats
Without new trouble; such an Enemy
Is ris'n to invade us, who no less
Threat'ns then our expulsion down to Hell;
I, as I undertook, and with the vote
130 Consenting in full frequency was impowr'd,
Have found him, view'd him, tasted him, but find

- Far other labour to be undergon
Then when I dealt with *Adam* first of Men,
Though *Adam* by his Wives allurements fell,
135 However to this Man inferior far,
If he be Man by Mothers side at least,
With more than humane gifts from Heaven adorn'd,
Perfections absolute, Graces divine,
And amplitude of mind to greatest Deeds.
- 140 Therefore I am return'd, lest confidence
Of my success with *Eve* in Paradise
Deceive ye to perswasion over-sure
Of like succeeding here; I summon all
Rather to be in readiness, with hand
145 Or counsel to assist; lest I who erst
Thought none my equal, now be over-match'd.
- So spake the old Serpent doubting, and from all
With clamour was assur'd thir utmost aid
At his command; when from amidst them rose
150 *Belial* the dissolutes Spirit that fell,
The sensuallest, and after *Asmodai*
The fleshliest Incubus, and thus advis'd.
- Set women in his eye and in his walk,
Among daughters of men the fairest found;
155 Many are in each Region passing fair
As the noon Skie; more like to Goddesses
Then Mortal Creatures, graceful and discreet,
Expert in amorous Arts, enchanting tongues
Perswasive, Virgin majesty with mild

- 160 And sweet allay'd, yet terrible to approach,
Skill'd to retire, and in retiring draw
Hearts after them tangl'd in Amorous Nets.
Such object hath the power to soft'n and tame
Severest temper, smooth the rugged'st brow,
165 Enerve, and with voluptuous hope dissolve,
Draw out with credulous desire, and lead
At will the manliest, resolute brest,
As the Magnetic hardest Iron draws.
Women, when nothing else, beguil'd the heart
170 Of wisest *Solomon*, and made him build,
And made him bow to the Gods of his Wives.
To whom quick answer Satan thus return'd.
Belial, in much uneven scale thou weigh'st
All others by thy self; because of old
175 Thou thy self doat'st on womankind, admiring
Thir shape, thir colour, and attractive grace,
None are, thou think'st, but taken with such toys.
Before the Flood thou with thy lusty Crew,
False titl'd Sons of God, roaming the Earth
180 Cast wanton eyes on the daughters of men,
And coupl'd with them, and begot a race.
Have we not seen, or by relation heard,
In Courts and Regal Chambers how thou lurk'st,
In Wood or Grove by mossie Fountain side,
185 In Valley or Green Meadow to way-lay
Some beauty rare, *Calisto*, *Clymene*,
Daphne, or *Semele*, *Antiopa*,

- Or *Amygone*, *Syrinx*, many more
Too long, then lay'st thy scapes on names ador'd,
190 *Apollo*, *Neptune*, *Jupiter*, or *Pan*,
Satyr, or Fawn, or Silvan? But these haunts
Delight not all; among the Sons of Men,
How many have with a smile made small account
Of beauty and her lures, easily scorn'd
195 All her assaults, on worthier things intent?
Remember that *Pelleas* Conquerour,
A youth, how all the Beauties of the East
He slightly view'd, and slightly over-pass'd;
How hee sirnam'd of *Africa* dismiss'd
200 In his prime youth the fair *Iberian* maid.
For *Solomon* he liv'd at ease, and full
Of honour, wealth, high fare, aim'd not beyond
Higher design then to enjoy his State;
Thence to the bait of Women lay expos'd;
205 But he whom we attempt is wiser far
Then *Solomon*, of more exalted mind,
Made and set wholly on the accomplishment
Of greatest things; what woman will you find,
Though of this Age the wonder and the fame,
210 On whom his leisure will vouchsafe an eye
Of fond desire? or should she confident,
As sitting Queen ador'd on Beauties Throne,
Descend with all her winning charms begirt
To enamour, as the Zone of *Venus* once
215 Wrought that effect on *Jove*, so Fables tell;

- How would one look from his Majestick brow
Seated as on the top of Vertues hill,
Discount'nance her despis'd, and put to rout
All her array; her female pride deject,
220 Or turn to reverent awe? for Beauty stands
In the admiration only of weak minds
Led captive; cease to admire, and all her Plumes
Fall flat and shrink into a trivial toy,
At every sudden slighting quite abasht:
225 Therefore with manlier objects we must try
His constancy, with such as have more shew
Of worth, of honour, glory, and popular praise;
Rocks whereon greatest men have ofttest wreck'd;
Or that which only seems to satisfie
230 Lawful desires of Nature, not beyond;
And now I know he hungers where no food
Is to be found, in the wide Wilderness;
The rest commit to me, I shall let pass
No advantage, and his strength as oft assay.
235 He ceas'd, and heard thir grant in loud acclaim;
Then forthwith to him takes a chosen band
Of Spirits likest to himself in guile
To be at hand, and at his beck appear,
If cause were to unfold some active Scene
240 Of various persons each to know his part;
Then to the Desert takes with these his flight;
Where still from shade to shade the Son of God
After forty days fasting had remain'd,

Now hungring first, and to himself thus said.

245 Where will this end? four times ten days I have pass'd

Wandring this woody maze, and humane food

Nor tasted, nor had appetite; that Fast

To Vertue I impute not, or count part

Of what I suffer here; if Nature need not,

250 Or God support Nature without repast

Though needing, what praise is it to endure?

But now I feel I hunger, which declares,

Nature hath need of what she asks; yet God

Can satisfie that need some other way,

255 Though hunger still remain: so it remain

Without this bodies wasting, I content me,

And from the sting of Famine fear no harm,

Nor mind it, fed with better thoughts that feed

Mee hungring more to do my Fathers will.

260 It was the hour of night, when thus the Son

Commun'd in silent walk, then laid him down

Under the hospitable covert nigh

Of Trees thick interwoven; there he slept,

And dream'd, as appetite is wont to dream,

265 Of meats and drinks, Natures refreshment sweet;

Him thought, he by the Brook of *Cherith* stood

And saw the Ravens with their horny beaks

Food to *Elijah* bringing Even and Morn,

Though ravenous, taught to abstain from what they brought:

270 He saw the Prophet also how he fled

Into the Desert, and how there he slept

- Under a Juniper; then how awakt,
He found his Supper on the coals prepar'd,
And by the Angel was bid rise and eat,
275 And eat the second time after repose,
The strength whereof suffic'd him forty days;
Sometimes that with *Elijah* he partook,
Or as a guest with *Daniel* at his pulse.
Thus wore out night, and now the Herald Lark
280 Left his ground-nest, high towring to descry
The morns approach, and greet her with his Song:
As lightly from his grassy Couch up rose
Our Saviour, and found all was but a dream,
Fasting he went to sleep, and fasting wak'd.
285 Up to a hill anon his steps he rear'd,
From whose high top to ken the prospect round,
If Cottage were in view, Sheep-cote or Herd;
But Cottage, Herd or Sheep-cote none he saw,
Only in a bottom saw a pleasant Grove,
290 With chaunt of tuneful Birds resounding loud;
Thither he bent his way, determin'd there
To rest at noon, and entr'd soon the shade
High rooft and walks beneath, and alleys brown
That open'd in the midst a woody Scene,
295 Natures own work it seem'd (Nature taught Art)
And to a Superstitious eye the haunt
Of Wood-Gods and Wood-Nymphs; he view'd it round,
When suddenly a man before him stood,
Not rustic as before, but seemlier clad,

300 As one in City, or Court, or Palace bred,
And with fair speech these words to him address'd.

With granted leave officious I return,
But much more wonder that the Son of God
In this wild solitude so long should bide
305 Of all things destitute, and well I know,
Not without hunger. Others of some note,
As story tells, have trod this Wilderness;
The Fugitive Bond-woman with her Son
Out cast *Nebaioth*, yet found he relief
310 By a providing Angel; all the race
Of *Israel* here had famish'd, had not God
Rain'd from Heaven Manna, and that Prophet bold
Native of *Thebez* wandring here was fed
Twice by a voice inviting him to eat.

315 Of thee these forty days none hath regard,
Forty and more deserted here indeed.

To whom thus Jesus; what conclud'st thou hence?
They all had need, I as thou seest have none.

How hast thou hunger then? Satan reply'd,
320 Tell me if Food were now before thee set,
Would'st thou not eat? Thereafter as I like
The giver, answer'd Jesus. Why should that
Cause thy refusal, said the subtle Fiend,
Hast thou not right to all Created things,
325 Owe not all Creatures by just right to thee
Duty and Service, nor to stay till bid,
But tender all their power? nor mention I

Meats by the Law unclean, or offer'd first
To Idols, those young *Daniel* could refuse;
330 Nor proffer'd by an Enemy, though who
Would scruple that, with want opprest? behold
Nature asham'd, or better to express,
Troubl'd that thou shouldst hunger, hath purvey'd
From all the Elements her choicest store
335 To treat thee as beseems, and as her Lord
With honour, only deign to sit and eat.

He spake no dream, for as his words had end,
Our Saviour lifting up his eyes beheld
In ample space under the broadest shade
340 A Table richly spread, in regal mode,
With dishes pil'd, and meats of noblest sort
And savour, Beasts of chase, or Fowl of game,
In pastry built, or from the spit, or boyl'd,
Gris-amber-steam'd; all Fish from Sea or Shore,
345 Freshet, or purling Brook, of shell or fin,
And exquisitest name, for which was drain'd
Pontus and *Lucrine* Bay, and *Afric* Coast.
Alas how simple, to these Cates compar'd,
Was that crude Apple that diverted *Eve*!
350 And at a stately side-board by the wine
That fragrant smell diffus'd, in order stood
Tall stripling youths rich clad, of fairer hew
Then *Ganymed* or *Hylas*, distant more
Under the Trees now trip'd, now solemn stood
355 Nymphs of *Diana's* train, and *Naiades*

With fruits and flowers from *Amalthea*'s horn,
And Ladies of th' *Hesperides*, that seem'd
Fairer then feign'd of old, or fabl'd since
Of Fairy Damsels met in Forest wide
360 By Knights of *Logres*, or of *Lyones*,
Lancelot or *Pelleas*, or *Pellenore*,
And all the while Harmonious Airs were heard
Of chiming strings, or charming pipes and winds
Of gentlest gale *Arabian* odors fann'd
365 From their soft wings, and *Flora*'s earliest smells.
Such was the Splendour, and the Tempter now
His invitation earnestly renew'd.

What doubts the Son of God to sit and eat?
These are not Fruits forbidden, no interdict
370 Defends the touching of these viands pure,
Thir taste no knowledge works, at least of evil,
But life preserves, destroys life's enemy,
Hunger, with sweet restorative delight.
All these are Spirits of Air, and Woods, and Springs,
375 Thy gentle Ministers, who come to pay
Thee homage, and acknowledge thee thir Lord:
What doubt'st thou Son of God? sit down and eat.

To whom thus Jesus temperately reply'd:
Said'st thou not that to all things I had right?
380 And who withholds my pow'r that right to use?
Shall I receive by gift what of my own,
When and where likes me best, I can command?
I can at will, doubt not, as soon as thou,

- Command a Table in this Wilderness,
385 And call swift flights of Angels ministrant
Array'd in Glory on my cup to attend:
Why shouldst thou then obtrude this diligence,
In vain, where no acceptance it can find,
And with my hunger what has thou to do?
390 Thy Pompous Delicacies I contemn,
And count thy specious gifts no gifts but guiles.
To whom thus answer'd Satan malecontent:
That I have also power to give thou seest,
If of that pow'r I bring thee voluntary
395 What I might have bestow'd on whom I pleas'd,
And rather opportunely in this place
Chose to impart to thy apparent need,
Why shouldst thou not accept it? but I see
What I can do or offer is suspect;
400 Of these things others quickly will dispose
Whose pains have earn'd the far fet spoil. With that
Both Table and Provision vanish'd quite
With sound of Harpies wings, and Talons heard;
Only the importune Tempter still remain'd,
405 And with these words his temptation pursu'd.
By hunger, that each other Creature tames,
Thou art not to be harm'd, therefore not mov'd;
Thy temperance invincible besides,
For no allurement yields to appetite,
410 And all thy heart is set on high designs,
High actions; but wherewith to be atchiev'd? .

- Great acts require great means of enterprise,
Thou art unknown, unfriended, low of birth,
A Carpenter thy Father known, thy self
415 Bred up in poverty and streights at home;
Lost in a Desert here and hunger-bit:
Which way or from what hope dost thou aspire
To greatness? whence Authority deriv'st,
What Followers, what Retinue canst thou gain,
420 Or at thy heels the dizzy Multitude,
Longer then thou canst feed them on thy cost?
Money brings Honour, Friends, Conquest, and Realms;
What rais'd *Antipater* the *Edomite*,
And his Son *Herod* plac'd on *Juda's* Throne;
425 (Thy throne) but gold that got him puissant friends?
Therefore, if at great things thou wouldst arrive,
Get Riches first, get Wealth, and Treasure heap,
Not difficult, if thou hearken to me,
Riches are mine, Fortune is in my hand;
430 They whom I favour thrive in wealth amain,
While Virtue, Valour, Wisdom sit in want.
To whom thus Jesus patiently reply'd;
Yet Wealth without these three is impotent,
To gain dominion or to keep it gain'd.
435 Witness those antient Empires of the Earth,
In highth of all thir flowing wealth dissolv'd:
But men endu'd with these have oft attain'd
In lowest poverty to highest deeds;
Gideon and *Jephtha*, and the Shepherd lad,

- 440 Whose off-spring on the Throne of *Juda* sat
So many Ages, and shall yet regain
That seat, and reign in *Israel* without end.
Among the Heathen, (for throughout the World
To me is not unknown what hath been done
445 Worthy of Memorial) canst thou not remember
Quintius, Fabricius, Curius, Regulus?
For I esteem those names of men so poor
Who could do mighty things, and could contemn
Riches though offer'd from the hand of Kings.
450 And what in me seems wanting, but that I
May also in this poverty as soon
Accomplish what they did, perhaps and more?
Extol not Riches then, the toyl of Fools,
The wise mans cumbrance if not snare, more apt
455 To slacken Virtue, and abate her edge,
Then prompt her to do aught may merit praise.
What if with like aversion I reject
Riches and Realms; yet not for that a Crown,
Golden in shew, is but a wreath of thorns,
460 Brings dangers, troubles, cares, and sleepless nights
To him who wears the Regal Diadem,
When on his shoulders each mans burden lies;
For therein stands the office of a King,
His Honour, Vertue, Merit and chief Praise,
465 That for the Publick all this weight he bears.
Yet he who reigns within himself, and rules
Passions, Desires, and Fears, is more a King;

Which every wise and vertuous man attains:
And who attains not, ill aspires to rule
470 Cities of men, or head-strong Multitudes,
Subject himself to Anarchy within,
Or lawless passions in him which he serves.
But to guide Nations in the way of truth
By saving Doctrine, and from errour lead
475 To know, and knowing worship God aright,
Is yet more Kingly, this attracts the Soul,
Governs the inner man, the nobler part,
That other o're the body only reigns,
And oft by force, which to a generous mind
480 So reigning can be no sincere delight.
Besides to give a Kingdom hath been thought
Greater and nobler done, and to lay down
Far more magnanimous, then to assume.
Riches are needless then, both for themselves,
485 And for thy reason why they should be sought,
To gain a Scepter, ofttest better miss't.

The End of the Second Book.

Paradise Regain'd.

THE THIRD BOOK.

- S**O spake the Son of God, and Satan stood
A while as mute confounded what to say,
What to reply, confuted and convinc't
Of his weak arguing, and fallacious drift;
5 At length collecting all his Serpent wiles,
With soothing words renew'd, him thus accosts.
I see thou know'st what is of use to know,
What best to say canst say, to do canst do;
Thy actions to thy words accord, thy words
10 To thy large heart give utterance due, thy heart
Contains of good, wise, just, the perfect shape.
Should Kings and Nations from thy mouth consult,
Thy Counsel would be as the Oracle
Urim and *Thummim*, those oraculous gems
15 On *Aaron's* breast: or tongue of Seers old
Infallible; or wert thou sought to deeds
That might require th' array of war, thy skill
Of conduct would be such, that all the world
Could not sustain thy Prowess, or subsist

- 20 In battel, though against thy few in arms.
These God-like Vertues wherefore dost thou hide?
Affecting private life, or more obscure
In savage Wilderness, wherefore deprive
All Earth her wonder at thy acts, thy self
- 25 The fame and glory, glory the reward
That sole excites to high attempts the flame
Of most erected Spirits, most temper'd pure
Ætherial, who all pleasures else despise,
All treasures and all gain esteem as dross,
- 30 And dignities and powers all but the highest?
Thy years are ripe, and over-ripe, the Son
Of *Macedonian Philip* had e're these
Won *Asia* and the Throne of *Cyrus* held
At his dispose, young *Scipio* had brought down
- 35 The *Carthaginian* pride, young *Pompey* quell'd
The *Pontic* King and in triumph had rode.
Yet years, and to ripe years judgment mature,
Quench not the thirst of glory, but augment.
Great *Julius*, whom now all the world admires
- 40 The more he grew in years, the more inflam'd
With glory, wept that he had liv'd so long
Inglorious: but thou yet art not too late.
To whom our Saviour calmly thus reply'd.
Thou neither dost perswade me to seek wealth
- 45 For Empires sake, nor Empire to affect
For glories sake by all thy argument.
For what is glory but the blaze of fame,

- The peoples praise, if always praise unmixt?
And what the people but a herd confus'd,
50 A miscellaneous rabble, who extol
Things vulgar, & well weigh'd, scarce worth the praise.
They praise and they admire they know not what;
And know not whom, but as one leads the other;
And what delight to be by such extoll'd,
55 To live upon thir tongues and be thir talk,
Of whom to be disprais'd were no small praise?
His lot who dares be singularly good.
Th' intelligent among them and the wise
Are few, and glory scarce of few is rais'd.
60 This is true glory and renown, when God
Looking on the Earth, with approbation marks
The just man, and divulges him through Heaven
To all his Angels, who with true applause
Recount his praises; thus he did to *Job*,
65 When to extend his fame through Heaven & Earth,
As thou to thy reproach mayst well remember,
He ask'd thee, hast thou seen my servant *Job*?
Famous he was in Heaven, on Earth less known;
Where glory is false glory, attributed
70 To things not glorious, men not worthy of fame.
They err who count it glorious to subdue
By Conquest far and wide, to over-run
Large Countries, and in field great Battels win,
Great Cities by assault: what do these Worthies,
75 But rob and spoil, burn, slaughter, and enslave

- Peaceable Nations, neighbouring, or remote,
Made Captive, yet deserving freedom more
Then those thir Conquerours, who leave behind
Nothing but ruin wheresoe're they rove,
80 And all the flourishing works of peace destroy,
Then swell with pride, and must be titl'd Gods,
Great Benefactors of mankind, Deliverers,
Worship't with Temple, Priest and Sacrifice;
One is the Son of *Jove*, of *Mars* the other,
85 Till Conquerour Death discover them scarce men,
Rowling in brutish vices, and deform'd,
Violent or shameful death thir due reward.
But if there be in glory aught of good,
It may by means far different be attain'd
90 Without ambition, war, or violence;
By deeds of peace, by wisdom eminent,
By patience, temperance; I mention still
Him whom thy wrongs with Saintly patience born,
Made famous in a Land and times obscure;
95 Who names not now with honour patient *Job*?
Poor *Socrates* (who next more memorable?)
By what he taught and suffer'd for so doing,
For truths sake suffering death unjust, lives now
Equal in fame to proudest Conquerours.
100 Yet if for fame and glory aught be done,
Aught suffer'd; if young *African* for fame
His wasted Country freed from *Punic* rage,
The deed becomes unprais'd, the man at least,

And loses, though but verbal, his reward.

- 105 Shall I seek glory then, as vain men seek
Oft not deserv'd? I seek not mine, but his
Who sent me, and thereby witness whence I am.

To whom the Tempter murmuring thus reply'd.

- Think not so slight of glory; therein least
110 Resembling thy great Father: he seeks glory,
And for his glory all things made, all things
Orders and governs, nor content in Heaven
By all his Angels glorifi'd, requires
Glory from men, from all men good or bad,
115 Wise or unwise, no difference, no exemption;
Above all Sacrifice, or hallow'd gift
Glory he requires, and glory he receives
Promiscuous from all Nations, Jew, or Greek,
Or Barbarous, nor exception hath declar'd;
120 From us his foes pronounc't glory he exacts.

To whom our Saviour fervently reply'd.

- And reason; since his word all things produc'd,
Though chiefly not for glory as prime end,
But to shew forth his goodness, and impart
125 His good communicable to every soul
Freely; of whom what could he less expect
Then glory and benediction, that is thanks,
The slightest, easiest, readiest recompence
From them who could return him nothing else,
130 And not returning that would likeliest render
Contempt instead, dishonour, obloquy?

- Hard recompence, unsutable return
For so much good, so much beneficence.
But why should man seek glory? who of his own
135 Hath nothing, and to whom nothing belongs
But condemnation, ignominy, and shame?
Who for so many benefits receiv'd
Turn'd recreant to God, ingrate and false,
And so of all true good himself despoil'd,
140 Yet, sacrilegious, to himself would take
That which to God alone of right belongs;
Yet so much bounty is in God, such grace,
That who advance his glory, not thir own,
Them he himself to glory will advance.
145 So spake the Son of God; and here again
Satan had not to answer, but stood struck
With guilt of his own sin, for he himself
Insatiable of glory had lost all,
Yet of another Plea bethought him soon.
150 Of glory as thou wilt, said he, so deem,
Worth or not worth the seeking, let it pass:
But to a Kingdom thou art born, ordain'd
To sit upon thy Father *David's* Throne;
By Mothers side thy Father, though thy right
155 Be now in powerful hands, that will not part
Easily from possession won with arms;
Judæa now and all the promis'd land
Reduc't a Province under Roman yoke,
Obeys *Tiberius*; nor is always rul'd

- 160 With temperate sway; oft have they violated
The Temple, oft the Law with foul affronts,
Abominations rather, as did once
Antiochus: and think'st thou to regain
Thy right by sitting still or thus retiring?
- 165 So did not *Machabeus*: he indeed
Retir'd unto the Desert, but with arms;
And o're a mighty King so oft prevail'd,
That by strong hand his Family obtain'd,
Though Priests, the Crown, and *David's* Throne usurp'd,
- 170 With *Modin* and her Suburbs once content.
If Kingdom move thee not, let move thee Zeal,
And Duty; Zeal and Duty are not slow;
But on Occasions forelock watchful wait.
They themselves rather are occasion best,
- 175 Zeal of thy Fathers house, Duty to free
Thy Country from her Heathen servitude;
So shalt thou best fullfil, best verifie
The Prophets old, who sung thy endless raign,
The happier raign the sooner it begins,
- 180 Raign then; what canst thou better do the while?
To whom our Saviour answer thus return'd.
All things are best fullfil'd in their due time,
And time there is for all things, Truth hath said:
If of my raign Prophetic Writ hath told,
- 185 That it shall never end, so when begin
The Father in his purpose hath decreed,
He in whose hand all times and seasons roul.

- What if he hath decreed that I shall first
Be try'd in humble state, and things adverse,
190 By tribulations, injuries, insults,
Contempts, and scorns, and snares, and violence,
Suffering, abstaining, quietly expecting
Without distrust or doubt, that he may know
What I can suffer, how obey? who best
195 Can suffer, best can do; best reign, who first
Well hath obey'd; just tryal e're I merit
My exaltation without change or end.
But what concerns it thee when I begin
My everlasting Kingdom, why art thou
200 Sollicitous, what moves thy inquisition?
Know'st thou not that my rising is thy fall,
And my promotion will be thy destruction?
To whom the Tempter inly rackt reply'd.
Let that come when it comes; all hope is lost
205 Of my reception into grace; what worse?
For where no hope is left, is left no fear;
If there be worse, the expectation more
Of worse torments me then the feeling can.
I would be at the worst; worst is my Port,
210 My harbour and my ultimate repose,
The end I would attain, my final good.
My error was my error, and my crime
My crime; whatever for it self condemn'd,
And will alike be punish'd; whether thou
215 Raign or raign not; though to that gentle brow

- Willingly I could flye, and hope thy raign,
From that placid aspect and meek regard,
Rather then aggravate my evil state,
Would stand between me and thy Fathers ire,
220 (Whose ire I dread more then the fire of Hell)
A shelter and a kind of shading cool
Interposition, as a summers cloud.
If I then to the worst that can be hast,
Why move thy feet so slow to what is best,
225 Happiest both to thy self and all the world,
That thou who worthiest art should'st be thir King?
Perhaps thou linger'st in deep thoughts detain'd
Of the enterprize so hazardous and high;
No wonder, for though in thee be united
230 What of perfection can in man be found,
Or human nature can receive, consider
Thy life hath yet been private, most part spent
At home, scarce view'd the *Gallilean* Towns,
And once a year *Jerusalem*, few days
235 Short sojourn; and what thence could'st thou observe?
The world thou hast not seen, much less her glory,
Empires, and Monarchs, and thir radiant Courts,
Best school of best experience, quickest in sight
In all things that to greatest actions lead.
240 The wisest, unexperienc't, will be ever
Timorous and loath, with novice modesty,
(As he who seeking Asses found a Kingdom)
Irresolute, unhardy, unadventrous:

- But I will bring thee where thou soon shalt quit
245 Those rudiments, and see before thine eyes
The Monarchies of the Earth, thir pomp and state,
Sufficient introduction to inform
Thee, of thy self so apt, in regal Arts,
And regal Mysteries; that thou may'st know
250 How best their opposition to withstand.
With that (such power was giv'n him then) he took
The Son of God up to a Mountain high.
It was a Mountain at whose verdant feet
A spacious plain out stretch't in circuit wide
255 Lay pleasant; from his side two rivers flow'd,
Th' one winding, the other strait and left between
Fair Champain with less rivers interveind,
Then meeting joyn'd thir tribute to the Sea:
Fertil of corn the glebe, of oyl and wine,
260 With herds the pastures throng'd, with flocks the hills,
Huge Cities and high towr'd, that well might seem
The seats of mightiest Monarchs, and so large
The Prospect was, that here and there was room
For barren desert fountainless and dry.
265 To this high mountain top the Tempter brought
Our Saviour, and new train of words began.
Well have we speeded, and o're hill and dale,
Forest and field, and flood, Temples and Towers
Cut shorter many a league; here thou behold'st
270 *Assyria* and her Empires antient bounds,
Araxes and the *Caspian* lake, thence on

- As far as *Indus* East, *Euphrates* West,
And oft beyond; to South the *Persian* Bay,
And inaccessible the *Arabian* drouth:
- 275 Here *Ninevee*, of length within her wall
Several days journey, built by *Ninus* old,
Of that first golden Monarchy the seat,
And seat of *Salmanassar*, whose success
Israel in long captivity still mourns;
- 280 There *Babylon* the wonder of all tongues,
As antient, but rebuilt by him who twice
Judah and all thy Father *David*'s house
Led captive, and *Jerusalem* laid waste,
Till *Cyrus* set them free; *Persepolis*
- 285 His City there thou seest, and *Bactra* there;
Ecbatana her structure vast there shews,
And *Hecatompylos* her hunderd gates,
There *Susa* by *Choaspes*, amber stream,
The drink of none but Kings; of later fame
- 290 Built by *Emathian*, or by *Parthian* hands,
The great *Seleucia*, *Nisibis*, and there
Artaxata, *Teredon*, *Tesiphon*,
Turning with easie eye thou may'st behold.
All these the *Parthian*, now some Ages past,
- 295 By great *Arsaces* led, who founded first
That Empire, under his dominion holds
From the luxurious Kings of *Antioch* won.
And just in time thou com'st to have a view
Of his great power; for now the *Parthian* King

- 300 In *Ctesiphon* hath gather'd all his Host
Against the *Scythian*, whose incursions wild
Have wasted *Sogdiana*; to her aid
He marches now in hast; see, though from far,
His thousands, in what martial equipage
305 They issue forth, Steel Bows, and Shafts their arms
Of equal dread in flight, or in pursuit;
All Horsemen, in which fight they most excel;
See how in warlike muster they appear,
In Rhombs and wedges, and half moons, and wings.
310 He look't and saw what numbers numberless
The City gates out powr'd, light armed Troops
In coats of Mail and military pride;
In Mail thir horses clad, yet fleet and strong,
Prauncing their riders bore, the flower and choice
315 Of many Provinces from bound to bound;
From *Arachosia*, from *Candaor* East,
And *Margiana* to the *Hyrceanian* cliffs
Of *Caucasus*, and dark *Iberian* dales,
From *Atropatia* and the neighbouring plains
320 Of *Adiabene*, *Media*, and the South
Of *Susiana* to *Balsara*'s hav'n.
He saw them in thir forms of battell rang'd,
How quick they wheel'd, and flying behind them shot
Sharp sleet of arrowie showers against the face
325 Of thir pursuers, and overcame by flight;
The field all iron cast a gleaming brown,
Nor wanted clouds of foot, nor on each horn,

- Cuirassiers all in steel for standing fight;
Chariots or Elephants endorst with Towers
330 Of Archers, nor of labouring Pioners
A multitude with Spades and Axes arm'd
To lay hills plain, fell woods, or valleys fill,
Or where plain was raise hill, or over-lay
With bridges rivers proud, as with a yoke;
335 Mules after these, Camels and Dromedaries,
And Waggon's fraught with Utensils of war.
Such forces met not, nor so wide a camp,
When *Agrican* with all his Northern powers
Besieg'd *Albracca*, as Romances tell;
340 The City of *Gallaphrone*, from thence to win
The fairest of her Sex *Angelica*
His daughter, sought by many Prowest Knights,
Both *Paynim*, and the Peers of *Charlemagne*.
Such and so numerous was thir Chivalrie;
345 At sight whereof the Fiend yet more presum'd,
And to our Saviour thus his words renew'd.
That thou may'st know I seek not to engage
Thy Vertue, and not every way secure
On no slight grounds thy safety; hear, and mark
350 To what end I have brought thee hither and shewn
All this fair sight; thy Kingdom though foretold
By Prophet or by Angel, unless thou
Endeavour, as thy Father *David* did,
Thou never shalt obtain; prediction still
355 In all things, and all men, supposes means,

- Without means us'd, what it predicts revokes.
But say thou wer't possess'd of *David's* Throne
By free consent of all, none opposite,
Samaritan or *Jew*; how could'st thou hope
360 Long to enjoy it quiet and secure,
Between two such enclosing enemies
Roman and *Parthian*? therefore one of these
Thou must make sure thy own, the *Parthian* first
By my advice, as nearer and of late
365 Found able by invasion to annoy
Thy country, and captive lead away her Kings
Antigonus, and old *Hyrcanus* bound,
Maugre the *Roman*: it shall be my task
To render thee the *Parthian* at dispose;
370 Chuse which thou wilt by conquest or by league.
By him thou shalt regain, without him not,
That which alone can truly reinstall thee
In *David's* royal seat, his true Successour,
Deliverance of thy brethren, those ten Tribes
375 Whose off-spring in his Territory yet serve
In *Habor*, and among the *Medes* dispers't,
Ten Sons of *Jacob*, two of *Joseph* lost
Thus long from *Israel*; serving as of old
Thir Fathers in the land of *Egypt* serv'd,
380 This offer sets before thee to deliver.
These if from servitude thou shalt restore
To thir inheritance, then, nor till then,
Thou on the Throne of *David* in full glory,

- From *Egypt* to *Euphrates* and beyond
385 Shalt raign, and *Rome* or *Cæsar* not need fear.
To whom our Saviour answer'd thus unmov'd.
Much ostentation vain of fleshly arm,
And fragile arms, much instrument of war
Long in preparing, soon to nothing brought,
390 Before mine eyes thou hast set; and in my ear
Vented much policy, and projects deep
Of enemies, of aids, battels and leagues,
Plausible to the world, to me worth naught.
Means I must use thou say'st, prediction else
395 Will unpredict and fail me of the Throne:
My time I told thee, (and that time for thee
Were better farthest off) is not yet come;
When that comes think not thou to find me slack
On my part aught endeavouring, or to need
400 Thy politic maxims, or that cumbersome
Luggage of war there shewn me, argument
Of human weakness rather than of strength.
My brethren, as thou call'st them; those Ten Tribes
I must deliver, if I mean to raign
405 *David's* true heir, and his full Scepter sway
To just extent over all *Israel's* Sons;
But whence to thee this zeal, where was it then
For *Israel*, or for *David*, or his Throne,
When thou stood'st up his Tempter to the pride
410 Of numbring *Israel*, which cost the lives
Of threescore and ten thousand *Israelites*

- By three days Pestilence? such was thy zeal
To *Israel* then, the same that now to me.
As for those captive Tribes, themselves were they
415 Who wrought their own captivity, fell off
From God to worship Calves, the Deities
Of *Egypt*, *Baal* next and *Ashtaroth*,
And all the Idolatries of Heathen round,
Besides thir other worse then heathenish crimes;
420 Nor in the land of their captivity
Humbled themselves, or penitent besought
The God of their fore-fathers; but so dy'd
Impenitent, and left a race behind
Like to themselves, distinguishable scarce
425 From Gentils, but by Circumcision vain,
And God with Idols in their worship joyn'd.
Should I of these the liberty regard,
Who freed, as to their antient Patrimony,
Unhumbl'd, unrepentant, unreform'd,
430 Headlong would follow; and to thir Gods perhaps
Of *Bethel* and of *Dan*? no, let them serve
Thir enemies, who serve Idols with God.
Yet he at length, time to himself best known,
Remembring *Abraham* by some wond'rous call
435 May bring them back repentant and sincere,
And at their passing cleave the *Assyrian* flood,
While to their native land with joy they hast,
As the Red Sea and *Jordan* once he cleft,
When to the promis'd land thir Fathers pass'd;

440 To his due time and providence I leave them.

So spake *Israel's* true King, and to the Fiend
Made answer meet, that made void all his wiles.
So fares it when with truth falshood contends.

The End of the Third Book.

Paradise Regain'd.

THE FOURTH BOOK.

- PERPLEX'D and troubl'd at his bad success
The Tempter stood, nor had what to reply,
Discover'd in his fraud, thrown from his hope,
So oft, and the perswasive Rhetoric
- 5 That sleek't his tongue, and won so much on *Eve*,
So little here, nay lost; but *Eve* was *Eve*,
This far his over-match, who self deceiv'd
And rash, before-hand had no better weigh'd
The strength he was to cope with, or his own:
- 10 But as a man who had been matchless held
In cunning, over-reach't where least he thought,
To salve his credit, and for very spight
Still will be tempting him who foys him still,
And never cease, though to his shame the more;
- 15 Or as a swarm of flies in vintage time,
About the wine-press where sweet moust is powr'd,
Beat off, returns as oft with humming sound;
Or surging waves against a solid rock,
Though all to shivers dash't, the assault renew,

- 20 Vain battr'y, and in froth or bubbles end;
So Satan, whom repulse upon repulse
Met ever; and to shameful silence brought,
Yet gives not o're though desperate of success,
And his vain importunity pursues.
- 25 He brought our Saviour to the western side
Of that high mountain, whence he might behold
Another plain, long but in bredth not wide;
Wash'd by the Southern Sea, and on the North
To equal length back'd with a ridge of hills
- 30 That screen'd the fruits of the earth and seats of men
From cold *Septentrion* blasts, thence in the midst
Divided by a river, of whose banks
On each side an Imperial City stood,
With Towers and Temples proudly elevate
- 35 On seven small Hills, with Palaces adorn'd,
Porches and Theatres, Baths, Aqueducts,
Statues and Trophees, and Triumphal Arcs,
Gardens and Groves presented to his eyes,
Above the highth of Mountains interpos'd.
- 40 By what strange Parallax or Optic skill
Of vision multiplyed through air, or glass
Of Telescope, were curious to enquire:
And now the Tempter thus his silence broke.
The City which thou seest no other deem
- 45 Then great and glorious *Rome*, Queen of the Earth
So far renown'd, and with the spoils enricht
Of Nations; there the Capitol thou seest

- Above the rest lifting his stately head
On the *Tarpeian* rock, her Cittadel
50 Impregnable, and there Mount *Palatine*
The Imperial Palace, compass huge, and high
The Structure, skill of noblest Architects,
With gilded battlements, conspicuous far,
Turrets and Terrases, and glittering Spires.
55 Many a fair Edifice besides, more like
Houses of Gods (so well I have dispos'd
My Aerie Microscope) thou may'st behold
Outside and inside both, pillars and roofs
Carv'd work, the hand of fam'd Artificers
60 In Cedar, Marble, Ivory or Gold.
Thence to the gates cast round thine eye, and see
What conflux issuing forth, or entring in,
Pretors, Proconsuls to thir Provinces
Hasting or on return, in robes of State;
65 Lictors and rods the ensigns of thir power,
Legions and Cohorts, turmes of horse and wings:
Or Embassies from Regions far remote
In various habits on the *Appian* road,
Or on the *Æmilian*, some from farthest South,
70 *Syene*, and where the shadow both way falls,
Meroe Nilotic Isle, and more to West,
The Realm of *Bocchus* to the Black-moor Sea;
From the *Asian* Kings and *Parthian* among these,
From *India* and the golden *Chersoness*,
75 And utmost *Indian* Isle *Taprobane*,

Dusk faces with white silken Turbants wreath'd:
From *Gallia*, *Gades*, and the *Brittish* West,
Germans and *Scythians*, and *Sarmatians* North
Beyond *Danubius* to the *Tauric* Pool.

- 80 All Nations now to *Rome* obedience pay,
To *Rome's* great Emperour, whose wide domain
In ample Territory, wealth and power,
Civility of Manners, Arts, and Arms,
And long Renown thou justly may'st prefer
- 85 Before the *Parthian*; these two Thrones except,
The rest are barbarous, and scarce worth the sight,
Shar'd among petty Kings too far remov'd;
These having shewn thee, I have shewn thee all
The Kingdoms of the world, and all thir glory.
- 90 This Emperour hath no Son, and now is old,
Old, and lascivious, and from *Rome* retir'd
To *Caprea* an Island small but strong
On the *Campanian* shore, with purpose there
His horrid lusts in private to enjoy,
- 95 Committing to a wicked Favourite
All publick cares, and yet of him suspicious,
Hated of all, and hating; with what ease
Indu'd with Regal Vertues as thou art,
Appearing, and beginning noble deeds,
- 100 Might'st thou expel this monster from his Throne
Now made a stye, and in his place ascending
A victor people free from servile yoke?
And with my help thou may'st; to me the power

Is given, and by that right I give it thee.

- 105 Aim therefore at no less then all the world,
Aim at the highest, without the highest attain'd
Will be for thee no sitting, or not long
On *David's* Throne, be prophecied what will.

To whom the Son of God unmov'd reply'd.

- 110 Nor doth this grandeur and majestic show
Of luxury, though call'd magnificence,
More then of arms before, allure mine eye,
Much less my mind; though thou should'st add to tell
Thir sumptuous gluttonies, and gorgeous feasts
115 On *Cittron* tables or *Atlantic* stone;
(For I have also heard, perhaps have read)
Their wines of *Setia*, *Cales*, and *Falerne*,
Chios and *Creet*, and how they quaff in Gold,
Crystal and Myrrhine cups imboss'd with Gems
120 And studs of Pearl, to me should'st tell who thirst
And hunger still: then Embassies thou shew'st
From Nations far and nigh; what honour that,
But tedious wast of time to sit and hear
So many hollow complements and lies,
125 Outlandish flatteries? then proceed'st to talk
Of the Emperour, how easily subdu'd,
How gloriously; I shall, thou say'st, expel
A brutish monster: what if I withal
Expel a Devil who first made him such?
130 Let his tormenter Conscience find him out,
For him I was not sent, nor yet to free

- That people victor once, now vile and base,
Deservedly made vassal, who once just,
Frugal, and mild, and temperate, conquer'd well,
135 But govern ill the Nations under yoke,
Peeling thir Provinces, exhausted all
By lust and rapine; first ambitious grown
Of triumph that insulting vanity;
Then cruel, by thir sports to blood enur'd
140 Of fighting beasts, and men to beasts expos'd,
Luxurious by thir wealth, and greedier still,
And from the daily Scene effeminate.
What wise and valiant man would seek to free
These thus degenerate, by themselves enslav'd,
145 Or could of inward slaves make outward free?
Know therefore when my season comes to sit
On *David's* Throne, it shall be like a tree
Spreading and over-shadowing all the Earth,
Or as a stone that shall to pieces dash
150 All Monarchies besides throughout the world,
And of my Kingdom there shall be no end:
Means there shall be to this, but what the means,
Is not for thee to know, nor me to tell.
To whom the Tempter impudent repli'd.
155 I see all offers made by me how slight
Thou valu'st, because offer'd, and reject'st:
Nothing will please the difficult and nice,
Or nothing more then still to contradict:
On the other side know also thou, that I

- 160 On what I offer set as high esteem,
Nor what I part with mean to give for naught;
All these which in a moment thou behold'st,
The Kingdoms of the world to thee I give;
For giv'n to me, I give to whom I please,
- 165 No trifle; yet with this reserve, not else,
On this condition, if thou wilt fall down,
And worship me as thy superior Lord,
Easily done, and hold them all of me;
For what can less so great a gift deserve?
- 170 Whom thus our Saviour answer'd with disdain.
I never lik'd thy talk, thy offers less,
Now both abhor, since thou hast dar'd to utter
The abominable terms, impious condition;
But I endure the time, till which expir'd,
- 175 Thou hast permission on me. It is written
The first of all Commandments, Thou shalt worship
The Lord thy God, and only him shalt serve;
And dar'st thou to the Son of God propound
To worship thee accurst, now more accurst
- 180 For this attempt bolder then that on *Eve*,
And more blasphemous? which expect to rue.
The Kingdoms of the world to thee were giv'n,
Permitted rather, and by thee usurp't,
Other donation none thou canst produce:
- 185 If given, by whom but by the King of Kings,
God over all supreme? if giv'n to thee,
By thee how fairly is the Giver now

- Repaid? But gratitude in thee is lost
Long since. Wert thou so void of fear or shame,
190 As offer them to me the Son of God,
To me my own, on such abhorred pact,
That I fall down and worship thee as God?
Get thee behind me; plain thou now appear'st
That Evil one, Satan for ever damn'd.
- 195 To whom the Fiend with fear abasht reply'd.
Be not so sore offended, Son of God;
Though Sons of God both Angels are and Men,
If I to try whether in higher sort
Then these thou bear'st that title, have propos'd
200 What both from Men and Angels I receive,
Tetrarchs of fire, air, flood, and on the earth
Nations besides from all the quarter'd winds,
God of this world invok't and world beneath;
Who then thou art, whose coming is foretold
205 To me so fatal, me it most concerns.
The tryal hath indamag'd thee no way,
Rather more honour left and more esteem;
Me naught advantag'd, missing what I aim'd.
Therefore let pass, as they are transitory,
210 The Kingdoms of this world; I shall no more
Advise thee, gain them as thou canst, or not.
And thou thy self seem'st otherwise inclin'd
Then to a worldly Crown, addicted more
To contemplation and profound dispute,
215 As by that early action may be judg'd,

- When slipping from thy Mothers eye thou went'st
Alone into the Temple; there was found
Among the gravest Rabbies disputant
On points and questions fitting *Moses* Chair,
220 Teaching not taught; the childhood shews the man,
As morning shews the day. Be famous then
By wisdom; as thy Empire must extend,
So let extend thy mind o're all the world,
In knowledge, all things in it comprehend,
225 All knowledge is not couch't in *Moses* Law,
The *Pentateuch* or what the Prophets wrote,
The *Gentiles* also know, and write, and teach
To admiration, led by Natures light;
And with the *Gentiles* much thou must converse,
230 Ruling them by perswasion as thou mean'st,
Without thir learning how wilt thou with them,
Or they with thee hold conversation meet?
How wilt thou reason with them, how refute
Thir Idolisms, Traditions, Paradoxes?
235 Error by his own arms is best evinc't.
Look once more e're we leave this specular Mount
Westward, much nearer by Southwest, behold
Where on the *Ægean* shore a City stands
Built nobly, pure the air, and light the soil,
240 *Athens* the eye of *Greece*, Mother of Arts
And Eloquence, native to famous wits
Or hospitable, in her sweet recess,
City or Suburban, studious walks and shades;

- See there the Olive Grove of *Academe*,
245 *Plato*'s retirement, where the *Attic* Bird
Trills her thick-warbl'd notes the summer long,
There flowrie hill *Hymettus* with the sound
Of Bees industrious murmur oft invites
To studious musing; there *Ilissus* roul's
250 His whispering stream; within the walls then view
The schools of antient Sages; his who bred
Great *Alexander* to subdue the world,
Lyceum there, and painted *Stoa* next:
There thou shalt hear and learn the secret power
255 Of harmony in tones and numbers hit
By voice or hand, and various-measur'd verse,
Æolian charms and *Dorian Lyric* Odes,
And his who gave them breath, but higher sung,
Blind *Melesigenes* thence *Homer* call'd,
260 Whose Poem *Phæbus* challeng'd for his own.
Thence what the lofty grave Tragœdians taught
In *Chorus* or *Iambic*, teachers best
Of moral prudence, with delight receiv'd
In brief sententious precepts, while they treat
265 Of fate, and chance, and change in human life;
High actions, and high passions best describing:
Thence to the famous Orators repair,
Those antient, whose resistless eloquence
Wielded at will that fierce *Democratie*,
270 Shook the Arsenal and fulmin'd over *Greece*,
To *Macedon*, and *Artaxerxes* Throne;

- To sage Philosophy next lend thine ear,
From Heaven descended to the low-rooft house
Of *Socrates*, see there his Tenement,
275 Whom well inspir'd the Oracle pronounc'd
Wisest of men; from whose mouth issu'd forth
Mellifluous streams that water'd all the schools
Of Academics old and new, with those
Sirnam'd *Peripatetics*, and the Sect
280 *Epicurean*, and the *Stoic* severe;
These here revolve, or, as thou lik'st, at home,
Till time mature thee to a Kingdom's waight;
These rules will render thee a King compleat
Within thy self, much more with Empire joyn'd.
285 To whom our Saviour sagely thus repli'd.
Think not but that I know these things, or think
I know them not; not therefore am I short
Of knowing what I aught: he who receives
Light from above, from the fountain of light,
290 No other doctrine needs, though granted true;
But these are false, or little else but dreams,
Conjectures, fancies, built on nothing firm.
The first and wisest of them all profess'd
To know this only, that he nothing knew;
295 The next to fabling fell and smooth conceits,
A third sort doubted all things, though plain sence;
Others in vertue plac'd felicity,
But vertue joyn'd with riches and long life,
In corporal pleasure he, and careless ease,

- 300 The Stoic last in Philosophic pride,
By him call'd virtue; and his vertuous man,
Wise, perfect in himself, and all possessing
Equal to God, oft shames not to prefer,
As fearing God nor man, contemning all
- 305 Wealth, pleasure, pain or torment, death and life,
Which when he lists, he leaves, or boasts he can,
For all his tedious talk is but vain boast,
Or subtle shifts conviction to evade.
Alas what can they teach, and not mislead;
- 310 Ignorant of themselves, of God much more,
And how the world began, and how man fell
Degraded by himself, on grace depending?
Much of the Soul they talk, but all awrie,
And in themselves seek virtue, and to themselves
- 315 All glory arrogate, to God give none,
Rather accuse him under usual names,
Fortune and Fate, as one regardless quite
Of mortal things. Who therefore seeks in these
True wisdom, finds her not, or by delusion
- 320 Far worse, her false resemblance only meets,
An empty cloud. However many books
Wise men have said are wearisom; who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
- 325 (And what he brings, what needs he elsewhere seek)
Uncertain and unsettl'd still remains,
Deep verst in books and shallow in himself,

- Crude or intoxicate, collecting toys,
And trifles for choice matters, worth a sponge;
330 As Children gathering pibles on the shore.
Or if I would delight my private hours
With Music or with Poem, where so soon
As in our native Language can I find
That solace? All our Law and Story strew'd
335 With Hymns, our Psalms with artful terms inscrib'd,
Our Hebrew Songs and Harps in *Babylon*,
That pleas'd so well our Victors ear, declare
That rather *Greece* from us these Arts deriv'd;
Ill imitated, while they loudest sing
340 The vices of thir Deities, and thir own
In Fable, Hymn, or Song, so personating
Thir Gods ridiculous, and themselves past shame.
Remove their swelling Epithetes thick laid
As varnish on a Harlots cheek, the rest,
345 Thin sown with aught of profit or delight,
Will far be found unworthy to compare
With *Sion*'s songs, to all true tastes excelling,
Where God is prais'd aright, and Godlike men,
The Holiest of Holies, and his Saints;
350 Such are from God inspir'd, not such from thee;
Unless where moral vertue is express't
By light of Nature not in all quite lost.
Thir Orators thou then extoll'st, as those
The top of Eloquence, Statists indeed,
355 And lovers of thir Country, as may seem;

But herein to our Prophets far beneath,
As men divinely taught, and better teaching
The solid rules of Civil Government
In thir majestic unaffected stile

360 Then all the Oratory of *Greece* and *Rome*.
In them is plainest taught, and easiest learnt,
What makes a Nation happy, and keeps it so,
What ruins Kingdoms, and lays Cities flat;
These only with our Law best form a King.

365 So spake the Son of God; but Satan now
Quite at a loss, for all his darts were spent,
Thus to our Saviour with stern brow reply'd.

Since neither wealth, nor honour, arms nor arts,
Kingdom nor Empire pleases thee, nor aught
370 By me propos'd in life contemplative,
Or active, tended on by glory, or fame,
What dost thou in this World? the Wilderness
For thee is fittest place, I found thee there,
And thither will return thee, yet remember
375 What I foretell thee, soon thou shalt have cause
To wish thou never hadst rejected thus
Nicely or cautiously my offer'd aid,
Which would have set thee in short time with ease
On *David's* Throne; or Throne of all the world,
380 Now at full age, fulness of time, thy season,
When Prophetesies of thee are best fulfill'd.
Now contrary, if I read aught in Heaven,
Or Heav'n write aught of Fate, by what the Stars

Voluminous, or single characters,
385 In their conjunction met, give me to spell,
Sorrows, and labours, opposition, hate,
Attends thee, scorns, reproaches, injuries,
Violence and stripes, and lastly cruel death,
A Kingdom they portend thee, but what Kingdom,
390 Real or Allegoric I discern not,
Nor when, eternal sure, as without end,
Without beginning; for no date prefixt
Directs me in the Starry Rubric set.

So saying he took (for still he knew his power
395 Not yet expir'd) and to the Wilderness
Brought back the Son of God, and left him there,
Feigning to disappear. Darkness now rose,
As day-light sunk, and brought in lowring night
Her shadowy off-spring unsubstantial both,
400 Privation meer of light and absent day.
Our Saviour meek and with untroubl'd mind
After his aerie jaunt, though hurried sore,
Hungry and cold betook him to his rest,
Wherever, under some concourse of shades
405 Whose branching arms thick interwind might shield
From dews and damps of night his shelter'd head,
But shelter'd slept in vain, for at his head
The Tempter watch'd, and soon with ugly dreams
Disturb'd his sleep; and either Tropic now
410 'Gan thunder, and both ends of Heav'n, the Clouds
From many a horrid rift abortive pour'd

- Fierce rain with lightning mixt, water with fire
In ruine reconcil'd: nor slept the winds
Within thir stony caves, but rush'd abroad
415 From the four hinges of the world, and fell
On the vext Wilderness, whose tallest Pines,
Though rooted deep as high, and sturdiest Oaks
Bow'd their Stiff necks, loaden with stormy blasts,
Or torn up sheer: ill wast thou shrouded then,
420 O patient Son of God, yet only stoodst
Unshaken; nor yet staid the terror there,
Infernal Ghosts, and Hellish Furies, round
Environ'd thee, some howl'd, some yell'd, some shriek'd,
Some bent at thee thir fiery darts, while thou
425 Sat'st unappall'd in calm and sinless peace.
Thus pass'd the night so foul till morning fair
Came forth with Pilgrim steps in amice gray;
Who with her radiant finger still'd the roar
Of thunder, chas'd the clouds, and laid the winds,
430 And grisly Spectres, which the Fiend had rais'd
To tempt the Son of God with terrors dire.
And now the Sun with more effectual beams
Had chear'd the face of Earth, and dry'd the wet
From drooping plant, or dropping tree; the birds
435 Who all things now behold more fresh and green,
After a night of storm so ruinous,
Clear'd up their choicest notes in bush and spray
To gratulate the sweet return of morn;
Nor yet amidst this joy and brightest morn

- 440 Was absent, after all his mischief done,
The Prince of darkness, glad would also seem
Of this fair change, and to our Saviour came,
Yet with no new device, they all were spent,
Rather by this his last affront resolv'd,
445 Desperate of better course, to vent his rage,
And mad despight to be so oft repell'd.
Him walking on a Sunny hill he found,
Back'd on the North and West by a thick wood,
Out of the wood he starts in wonted shape;
450 And in a careless mood thus to him said.
Fair morning yet betides thee Son of God,
After a dismal night; I heard the rack
As Earth and Skie would mingle; but my self
Was distant; and these flaws, though mortals fear them
455 As dangerous to the pillard frame of Heaven,
Or to the Earths dark basis underneath,
Are to the main as inconsiderable,
And harmless, if not wholsom, as a sneeze
To mans less universe, and soon are gone;
460 Yet as being oft times noxious where they light
On man, beast, plant, wastful and turbulent,
Like turbulencies in the affairs of men,
Over whose heads they rore, and seem to point,
They oft fore-signifie and threaten ill:
465 This Tempest at this Desert most was bent;
Of men at thee, for only thou here dwell'st.
Did I not tell thee, if thou didst reject

- The perfect season offer'd with my aid
To win thy destin'd seat, but wilt prolong
470 All to the push of Fate, persue thy way
Of gaining *David's* Throne no man knows when,
For both the when and how is no where told,
Thou shalt be what thou art ordain'd, no doubt;
For Angels have proclaim'd it, but concealing
475 The time and means: each act is rightliest done,
Not when it must, but when it may be best.
If thou observe not this, be sure to find,
What I foretold thee, many a hard assay
Of dangers, and adversities and pains,
480 E're thou of *Israel's* Scepter get fast hold;
Whereof this ominous night that clos'd thee round,
So many terrors, voices, prodigies
May warn thee, as a sure fore-going sign.
So talk'd he, while the Son of God went on
485 And staid not, but in brief him answer'd thus.
Mee worse then wet thou find'st not; other harm
Those terrors which thou speak'st of, did me none;
I never fear'd they could, though noising loud
And threatning nigh; what they can do as signs
490 Betok'ning, or ill boding, I contemn
As false portents, not sent from God, but thee;
Who knowing I shall raign past thy preventing,
Obtrud'st thy offer'd aid, that I accepting
At least might seem to hold all power of thee,
495 Ambitious spirit, and wouldst be thought my God,

And storm'st refus'd, thinking to terrifie
Mee to thy will; desist, thou art discern'd
And toil'st in vain, nor me in vain molest.

To whom the Fiend now swoln with rage reply'd:

- 500 Then hear, O Son of *David*, Virgin-born;
For Son of God to me is yet in doubt,
Of the Messiah I have heard foretold
By all the Prophets; of thy birth at length
Announc't by *Gabriel* with the first I knew,
505 And of the Angelic Song in *Bethlehem* field,
On thy birth-night, that sung thee Saviour born.
From that time seldom have I ceas'd to eye
Thy infancy, thy childhood, and thy youth,
Thy manhood last, though yet in private bred;
510 Till at the Ford of *Jordan* whither all
Flock'd to the Baptist, I among the rest,
Though not to be Baptiz'd, by voice from Heav'n
Heard thee pronounc'd the Son of God belov'd.
Thenceforth I thought thee worth my nearer view
515 And narrower Scrutiny, that I might learn
In what degree or meaning thou art call'd
The Son of God, which bears no single sence;
The Son of God I also am, or was,
And if I was, I am; relation stands;
520 All men are Sons of God; yet thee I thought
In some respect far higher so declar'd.
Therefore I watch'd thy footsteps from that hour,
And follow'd thee still on to this wast wild;

Where by all best conjectures I collect
525 Thou art to be my fatal enemy.
Good reason then, if I before-hand seek
To understand my Adversary, who
And what he is; his wisdom, power, intent,
By parl, or composition, truce, or league
530 To win him, or win from him what I can.
And opportunity I here have had
To try thee, sift thee, and confess have found thee
Proof against all temptation as a rock
Of Adamant, and as a Center, firm
535 To the utmost of meer man both wise and good,
Not more; for Honours, Riches, Kingdoms, Glory
Have been before contemn'd, and may agen:
Therefore to know what more thou art then man,
Worth naming Son of God by voice from Heav'n,
540 Another method I must now begin.

So saying he caught him up, and without wing
Of *Hippogrif* bore through the Air sublime
Over the Wilderness and o're the Plain;
Till underneath them fair *Jerusalem*,
545 The holy City lifted high her Towers,
And higher yet the glorious Temple rear'd
Her pile, far off appearing like a Mount
Of Alabaster, top't with Golden Spires:
There on the highest Pinnacle he set
550 The Son of God; and added thus in scorn:
There stand, if thou wilt stand; to stand upright

- Will ask thee skill; I to thy Fathers house
Have brought thee, and highest plac't, highest is best,
Now shew thy Progeny; if not to stand,
555 Cast thy self down; safely if Son of God:
For it is written, He will give command
Concerning thee to his Angels, in thir hands
They shall up lift thee, lest at any time
Thou chance to dash thy foot against a stone.
- 560 To whom thus Jesus: also it is written,
Tempt not the Lord thy God, he said and stood.
But Satan smitten with amazement fell
As when Earths Son *Antæus* (to compare
Small things with greatest) in *Irassa* strove
565 With *Joves Alcides*, and oft foil'd still rose,
Receiving from his mother Earth new strength,
Fresh from his fall, and fiercer grapple joyn'd,
Thrott'l'd at length in the Air, expir'd and fell;
So after many a foil the Tempter proud,
570 Renewing fresh assaults, amidst his pride
Fell whence he stood to see his Victor fall.
And as that *Theban* Monster that propos'd
Her riddle, and him, who solv'd it not, devour'd;
That once found out and solv'd, for grief and spight
575 Cast her self headlong from th' *Ismenian* steep,
So strook with dread and anguish fell the Fiend,
And to his crew, that sat consulting, brought
Joyless triumphals of his hop't success,
Ruin, and desperation, and dismay,

- 580 Who durst so proudly tempt the Son of God.
So Satan fell and strait a fiery Globe
Of Angels on full sail of wing flew nigh,
Who on their plummy Vans receiv'd him soft
From his uneasie station, and upbore
585 As on a floating couch through the blithe Air,
Then in a flowry valley set him down
On a green bank, and set before him spread
A table of Celestial Food, Divine,
Ambrosial, Fruits fetcht from the tree of life,
590 And from the fount of life Ambrosial drink,
That soon refresh'd him wearied, and repair'd
What hunger, if aught hunger had impair'd,
Or thirst, and as he fed, Angelic Quires
Sung Heavenly Anthems of his victory
595 Over temptation, and the Tempter proud.
True Image of the Father whether thron'd
In the bosom of bliss, and light of light
Conceiving, or remote from Heaven, enshrin'd
In fleshly Tabernacle, and human form,
600 Wandring the Wilderness, whatever place,
Habit, or state, or motion, still expressing
The Son of God, with Godlike force indu'd
Against th' Attempter of thy Fathers Throne,
And Thief of Paradise; him long of old
605 Thou didst debel, and down from Heav'n cast
With all his Army, now thou hast aveng'd
Supplanted *Adam*, and by vanquishing

- Temptation, hast regain'd lost Paradise,
And frustrated the conquest fraudulent:
- 610 He never more henceforth will dare set foot
In Paradise to tempt; his snares are broke:
For though that seat of earthly bliss be fail'd,
A fairer Paradise is founded now
For *Adam* and his chosen Sons, whom thou
- 615 A Saviour art come down to re-install.
Where they shall dwell secure, when time shall be
Of Tempter and Temptation without fear.
But thou, Infernal Serpent, shalt not long
Rule in the Clouds; like an Autumnal Star
- 620 Or Lightning thou shalt fall from Heav'n trod down
Under his feet: for proof, e're this thou feel'st
Thy wound, yet not thy last and deadliest wound
By this repulse receiv'd, and hold'st in Hell
No triumph; in all her gates *Abaddon* rues
- 625 Thy bold attempt; hereafter learn with awe
To dread the Son of God: he all unarm'd
Shall chase thee with the terror of his voice
From thy Demoniac holds, possession foul,
Thee and thy Legions, yelling they shall flye,
- 630 And beg to hide them in a herd of Swine,
Lest he command them down into the deep
Bound, and to torment sent before thir time.
Hail Son of the most High, heir of both worlds,
Queller of Satan, on thy glorious work
- 635 Now enter, and begin to save mankind.

Thus they the Son of God our Saviour meek
Sung Victor, and from Heavenly Feast refresht
Brought on his way with joy; hee unobserv'd
Home to his Mothers house private return'd.

The End.

NOTES

PARADISE LOST

PREFATORY NOTE

THE basic text of the present edition of *Paradise Lost* is that of the second edition, published in 1674. We have tried to follow the text of 1674 exactly in regard to spelling, italics and punctuation, though in the case of punctuation after a word in italics we have not followed the seventeenth century printers, who usually have no italic type for the comma and semicolon, but have followed modern practice in using italic punctuation after italics. In printing the text we have made no attempt to preserve the initial capitals in the first part of the first line of each book, nor have we retained the long s; in the notes we have not recorded the occurrence of u for v in the manuscript. We have been conservative in changing the reading or punctuation of the text, except in the case of obvious misprints. Wherever we have felt that an unforced interpretation of a passage could be secured without alteration, we have not departed from the basic text of 1674, even though the earlier edition or the manuscript might, in our judgment, give a preferable reading.

The first edition, published in 1667, consists of several issues, described in the bibliography in another volume. In these notes variant readings are recorded from the following: (1) The first issue of the first edition, referred to as 1667; (2) an issue of 1668 having Masson's fifth title-page, but containing the full five-line address to the Reader, owned by Professor W. P. Trent, and referred to as 1668; (3) an issue

of 1669, having Masson's seventh title-page, except that it has "Little Brittain" in place of "Little-Brittain," and omits the address to the Reader, in the Library of Columbia University, referred to as 1669; (4) the Manuscript of Book I, in the J. Pierpont Morgan Library, referred to as MS. This manuscript appears to be the original copy from which the printer set Book I of the first edition. See J. H. Hanford, "The Manuscript of *Paradise Lost*." *Modern Philology*, February, 1928.

IN PARADISUM AMISSAM.

NOT IN THE FIRST EDITION.

ON PARADISE LOST.

NOT IN THE FIRST EDITION.

1668 PRINTS AT THE TOP OF THE PAGE FOLLOWING THE BACK OF THE TITLE-PAGE THE FOLLOWING:

The Printer to the Reader.

Courteous Reader, There was no Argument at first intended to the Book, but for the satisfaction of many that have desired it, I have procur'd it, and withall a reason of that which stumbled many others, why the Poem Rimes not.

S. Simmons

IN SOME OTHER ISSUES THIS ADDRESS APPEARS IN THE FOLLOWING SHORT FORM:

The Printer to the Reader.

Courteous Reader, There was no Argument at first intended to the Book, but for the satisfaction of many that have desired it, is procured.

S. Simmons

1669 OMITS THE ADDRESS TO THE READER.

THE VERSE.

NOT IN 1667, BUT ADDED IN AN ISSUE OF 1668. IN THAT AND THE FOLLOWING ISSUES OF THE FIRST EDITION, THE WORDS IN ITALIC IN 1674 ARE IN ROMAN AND THOSE IN ROMAN ARE IN ITALIC.

- 2 *of Virgil]* 1669 *Virgil*
- 6 *Meeter]* 1669 *Meetet*
- 14 *ears]* 1668 *eares*
- 15 *triveal]* 1669 *trivial*
- onely]* 1668, 1669 *only*
- 18 *avoyded]* 1669 *avoided*
- 24 *troublesom]* 1669 *troublesome*
- Rimeing]* 1669 *Riming*

IN 1668 The Argument FOLLOWS THE ADDRESS TO THE READER, SEPARATED ONLY BY A BORDER. IT OCCUPIES THAT PAGE AND THE NEXT TEN PAGES. IN 1669 THE ARGUMENT BEGINS AT THE TOP OF THE FIRST ADDED PAGE. IN BOTH 1668 AND 1669 The Verse BEGINS AT THE TOP OF THE TWELFTH PAGE AND OCCUPIES THE TWELFTH AND THIRTEENTH PAGES. ON THE FOURTEENTH PAGE, FACING THE BEGINNING OF THE TEXT, IN BOTH ISSUES IS PUBLISHED THE FOLLOWING

ERRATA.

Llb. I. Vers. 25 for *th' Eternal*, Read *Eternal*.

Lib. I. V. 409. for *Heronaim*, r. *Horonaim*.

- Lib. 1. V. 758 for *and Band* r. *Band and*.
 Lib. 1. V. 760 for *hundreds* r. *hunderds*.
 Lib. 2. V. 414 for *we* r. *wee*.
 Lib. 2. V. 881 for *great* r. *grate*.
 Lib. 3. V. 760 for *with* r. *in*.
 Lib. 5. V. 193 for *breath* r. *breathe*.
 Lib. 5. V. 598 for *whoseop* r. *whose top*.
 Lib. 5. V. 656 for *more Heaven* r. *more in Heaven*.
 Lib. 6. V. 184 for *blessed* r. *blest*.
 Lib. 6. V. 215 for *sounder* r. *so under*.
 Lib. 10. V. 575 for *lost* r. *last*.

Other literal faults the Reader of himself may Correct.

IN THE NEXT TO THE LAST LINE OF THE ERRATA, 1669 INCORRECTLY PRINTS "Lib. 2. V. 215" FOR "Lib. 6. V. 215."

BOOK I.

IN THE FOLLOWING NOTES TO BOOK I THE FIRST EDITION IS REFERRED TO AS 1667. IT IS TO BE ASSUMED, UNLESS OTHERWISE SPECIFIED, THAT THE THREE ISSUES OF THE FIRST EDITION HAVE THE SAME READINGS. IN THE NOTES TO THE ARGUMENT, IT IS TO BE ASSUMED THAT 1669 HAS THE SAME READING AS 1668, UNLESS OTHERWISE STATED. IN THE FIRST EDITION AND IN THE MANUSCRIPT, EVERY TENTH LINE IS NUMBERED THROUGHOUT; IN THE SECOND EDITION THE LINES ARE NOT NUMBERED. The Argument] 1667 AND MS HAVE NO ARGUMENT. 1668 HAS

The Argument:

Of the

FIRST BOOK.]

THE ARGUMENTS OF THE REMAINING BOOKS ARE HEADED: Of the Second Book. AND SO ON. 1669 HAS The Argument. AND SO ON.

- 1 This] 1668 The
 proposes,] 1668 proposes
 brief,] 1668 brief
 8 Deep] 1669 deep
 10 describ'd] 1669 described
 13 darkness] 1668 darknesse
 14 thunder-struck] 1668 thunder struck
 20 chief] 1669 cheif
 21 adjoyning. To] 1669 adjoyning, to
 22 hope] 1669 hopes
 24 World] 1669 World,
 28 determin] 1669 determine

- 29 *Councel*] 1668 *Councell*
 30 *Palace*] 1669 *Pallace*
 31 *Councel*] 1668 *Counsel*

HEADING] ms Paradise lost. UNDERNEATH, first book.

ON THE SUCCEEDING PAGES OF THE MANUSCRIPT Paradise lost. APPEARS AT THE TOP OF THE LEFT PAGE, AND first Book AT THE TOP OF THE RIGHT, EXCEPT ON PAGE 3, WHERE THE HEADING IS first book.

- 1 Mans First Disobedience] ms mans first disobedience
 and] ms &
 Fruit] ms fruit
 IN MS THE FIRST LETTER OF THE FIRST WORD IN LINES 2-83, WITH A FEW EXCEPTIONS, WAS ORIGINALLY WRITTEN SMALL, AND LATER CHANGED TO A CAPITAL BY WRITING OVER. ONLY LINES 17, 25, 27, 50, 68, 70, 75, AND 79 SHOW PLAINLY AN ORIGINAL INITIAL CAPITAL. AT LINE 84 THE COPYIST BEGAN CONSISTENTLY TO USE CAPITALS AT THE BEGINNINGS OF LINES.
- 2 Forbidden Tree] ms forbidd'en tree THE e IN THE FIRST WORD IS CROSSED OUT.
 mortal] ms mortall
- 3 Death] ms death
 World] ms world
 and] ms &
- 4 loss] ms losse
- 5 and] ms &
 regain] ms regaine
 blissful Seat] ms blisfull seate
- 6 Heav'nly] ms heav'nly
- 7 *Oreb,*] ms Oreb
Sinai,] ms Sinai
- 8 Shepherd] ms shepheard THE a IS CROSSED OUT.
 Seed] ms seed
- 9 Beginning] ms begining
 and] ms &
- 10 Hill] ms hill
- 11 and] ms &
Siloa's] 1667 *Siloa's*
 Brook] ms brooke
- 12 Fast] ms ffast
- 13 aid] ms aide

- Song] ms song
 14 soar] ms soare
 15 pursues] ms persues
 16 Prose or Rhime] ms prose or rhyme
 17 chiefly] ms cheifly
 Thou] ms thou
 18 Temples] ms temples
 and] ms &
 pure,] ms pure
 19 Thou] ms thou
 Thou] ms thou
 20 and] ms &
 21 Abyss] ms Abyesse
 22 And] ms & CROSSED OUT; ABOVE, And
 dark] ms darke
 23 Illumin] 1667, ms Illumine
 and] ms &
 24 highth] ms highth THE SECOND h IS WRITTEN ABOVE.
 Argument] ms argument
 25 Eternal] 1667 th' Eternal CORRECTED IN THE ERRATA. MS
 th' eternal THE WORD th' WAS ORIGINALLY the THE e WAS THEN
 CROSSED OUT, AND AN APOSTROPHE PLACED ABOVE. LATER THE
 th' WAS STRUCK THROUGH, BUT THE MARK OF DELETION IS SO
 SLIGHT THAT THE PRINTER MIGHT EASILY HAVE MISSED IT.
 27 Heav'n] ms heav'n
 28 Tract] ms tract
 Hell] ms hell
 29 Grand Parents] ms grand parents
 happy State] ms happie state
 30 Favour'd] ms ffavour'd
 Heav'n] ms heav'n
 31 From] ms ffrom
 thir] 1667 their
 and] ms &
 transgress] ms transgresse
 Will] ms will
 32 For] ms ffor
 World] ms world
 33 foul] 1667 fowl ms fowle
 34 he] ms hee
 35 Stird] ms Stirrd

- Envy and Revenge] ms envy & revenge
 deceiv'd] ms deceav'd
- 36 Mankind,] 1667 Mankinde, ms Mankind;
 Pride] ms pride
- 37 Heav'n,] ms heav'n;
 Host] ms host
- 38 Rebel Angels] ms rebell Angells
 aid] ms aide
- 39 himself] ms himselfe
 Glory] ms glory
 Peers] ms peeres
- 40 He] ms Hee
 equal'd] ms equalld
 High] ms high THE FIRST h IS CHANGED TO H BY WRITING
 OVER.
- 41 oppos'd] ms opposed THE e IS CROSSED OUT, AND AN APOSTRO-
 PHE PLACED ABOVE.
 and] ms &
 aim] ms aime
- 42 Throne and] ms throne &
- 43 Rais'd] ms Raisd
 War] ms warr
 Heav'n and Battel] ms heav'n & battell
- 44 vain] ms vaine
 Power] ms power
- 45 headlong flaming] ms head long flameing
 Ethereal Skie] ms ethereal skie
- 46 and] ms &
 down] ms downe
- 47 bottomless] ms bottomles
- 48 Adamantine Chains and penal Fire,] ms adamantine chaines &
 penall fire
- 49 Arms] ms armes
- 50 times] ms times THE WORD WAS EVIDENTLY FIRST WRITTEN
 tymes. THE FIRST TWO LETTERS ARE SO BLOTTED THAT ONLY
 THE LOWER PART OF THE y IS VISIBLE. THE ti IS WRITTEN ABOVE.
 Space] ms space
 Day and Night] ms day & night
- 51 mortal] ms mortall
 he] ms hee
 crew] ms crue

- 52 vanquisht] ms vanquisht THE FINAL LETTER WAS PERHAPS
 ORIGINALLY d AND CONVERTED INTO t BY WRITING OVER.
 rowling] ms rowleing THE w IS WRITTEN ABOVE; THE e IS
 CROSSED OUT.
 fiery] ms fiery THE e IS WRITTEN ABOVE.
 Gulfe] ms gulfe
- 53 Confounded] ms Confounded, THE COMMA IS CROSSED OUT.
 immortal] ms immortall
 doom] ms doome
- 54 Reserv'd] ms Reservd
 wrath] ms wrauth THE u IS WRITTEN ABOVE, WITH A CARET
 BETWEEN a AND t.
- 55 and] ms &
 pain] ms paine
- 56 him;] ms him,
 baleful] ms balefull
- 57 and] ms &
- 58 Mixt] ms Mixd
 and] ms &
- 59 far] ms farr
 Angels kenn] ms Angells kenne,
- 60 Situation] ms scituation
 waste and wilde,] ms wast & wilde
- 61 Dungeon] ms dungeon
- 62 Furnace] ms furnace
- 63 darkness] ms darknes
- 64 onely] 1667, ms only
- 65 doleful] ms dolefull
- 66 dwell,] ms dwell;
 hope] ms Hope
- 67 all;] ms all:
- 68 and] ms &
 Deluge,] ms deluge
- 69 Sulphur] ms sulphur
- 70 Eternal] ms eternall
- 71 For] ms ffor
 their] ms thir
 Prison] ms pris'on
- 72 darkness, and] ms darknes, &
 thir] 1667 their
- 73 far] ms farr

- and] ms &
 74 Pole] ms pole
 76 fall,] ms fall
 o'rewhelm'd] ms orewhelmd
 77 Floods and Whirlwinds] ms floods & whirlwinds
 78 He soon discerns and] ms Hee soone discernes, & THE c IN
 discernes IS WRITTEN ABOVE.
 and] ms &
 79 himself] ms himselfe
 power, and] ms power &
 81 *Beelzebub*] 1667 *Bēēlzebub* ms Beelzebub THE SECOND AND
 THIRD LETTERS HAVE A DOT OVER EACH.
 Arch-Enemy,] ms Arch-enemy
 82 And] ms & CROSSED OUT; ABOVE, And
 84 he;] ms he, ABOVE THE COMMA IS A DELETED MARK, WHICH
 SEEMS TO HAVE BEEN A QUESTION MARK.
 O] ms oh
 fall'n!] ms fal'n
 85 From him,] ms ffrom him
 happy Realms] ms happie realmes
 Light] ms light
 86 brightness] 1667 brightnes ms brightnesse
 out-shine] 1667, ms outshine
 87 If he] ms if hee
 mutual] ms mutuall
 88 and counsels] ms & counsell
 equal] ms equall
 hope] 1667, ms hope, IN ms hope IS PRECEDED BY haste
 CROSSED OUT.
 89 Glorious Enterprize,] ms glorious enterprize
 91 equal] ms equall
 ruin] ms ruine THE e IS CROSSED OUT.
 Pit] ms pit
 92 highth] ms highth THE SECOND h IS WRITTEN ABOVE.
 fall'n] 1667 fal'n
 prov'd] 1667 provd
 93 He] ms Hee
 Thunder] ms thunder
 94 Arms] ms arm's
 those,] 1667, ms those
 95 Potent Victor] ms potent victor

- 96 inflict,] 1667, ms inflict
do] ms doe
- 98 disdain] ms disdaine
- 102 reign] ms raigh
and me] ms & mee
- 104 Battel] ms battel
Plains] ms plain's
Heav'n] ms Heav'n AN e CROSSED OUT, APPEARS ABOVE THE v,
WITH A DELETED CARET BETWEEN THE v AND n.
- 107 immortal] ms immortall
- 108 submit] ms submitt
- 110 Glory] ms glory
wrath] ms wrauth THE u IS WRITTEN ABOVE WITH A CARET
BETWEEN a AND t.
- 111 and] ms &
- 112 and] ms &
deifie] ms deifie THE LETTERS ei ARE WRITTEN ABOVE, THE
ORIGINAL LETTERS BEING CAREFULLY BLOTTED OUT; THE ORIG-
INAL FINAL LETTER, PROBABLY y, IS ALSO DELETED AND ic
WRITTEN ABOVE.
power,] 1667, ms power
- 113 terrour] ms terror
Arm] ms arm
- 114 Empire,] ms empire;
- 116 downfall; since] ms downfall. Since
Fate] ms fate
Gods] ms God's
- 117 Empyreal] ms Empyreall
fail] ms faile
- 119 Arms] ms arms
- 120 We] ms Wee
successful] ms successfull
- 121 eternal Warr] ms eternall warr
- 122 Irreconcilable] ms Irreconcilable
- 123 and] ms &
excess] ms excesse
- 124 reigning] ms raighing
Heav'n] ms Heaven
- 125 Angel] ms Angell
pain] ms pains THE s IS CROSSED OUT.
- 126 rackt] ms wrackt

- despare] ms despair
 127 Compeer.] ms Compeer:
 128 Chief] ms Cheife
 Throned Powers,] ms throned powers
 129 Warr] ms warr
 130 conduct] ms Conduct
 and] ms &
 dreadful] ms dreadfull
 131 Fearless,] ms Fearless;
 Heav'ns] ms Heavens
 perpetual] ms perpetuall
 133 Whether] ms Whither
 strength,] ms strength
 Chance, or Fate] ms chance or fate
 136 Heav'n] ms Heaven THE SECOND e IS CROSSED OUT.
 Host] ms host
 137 laid] ms layd
 low,] ms low
 138 far] ms farr
 Heav'nly] ms heavenly
 139 perish] 1667 Perish
 remains] ms remains
 140 returns] ms returnes
 141 Glory] ms glory
 happy] ms happie
 142 endless] ms endlesse
 143 he] ms hee
 Conquerour,] ms conquerour
 144 believe] ms beleive
 less] ms lesse
 145 hav] ms haue
 orepow'rd] ms orepowr'd
 146 spirit] ms spirit,
 148 we] ms wee
 vengeful ire,] ms vengefull ire
 149 do] ms doe
 mightier] ms mightyer THE y IS CROSSED OUT AND i WRITTEN
 ABOVE.
 150 Warr] ms warr
 business] ms buisynesse THE y IS CROSSED OUT AND AN APOSTRO-
 PHE PLACED ABOVE.

- be] ms bee
 151 Fire] ms fire
 152 do] ms doe
 Errands] ms errands
 Deep;] ms deep,
 153 avail] ms avails
 we feel] ms wee feele
 154 undiminisht] ms vndiminish'd
 eternal] ms eternall
 155 undergo] ms vndergoe
 eternal] ms eternall
 156 Whereto] ms Where to
 th'] ms the THE e IS CROSSED OUT.
 Arch-fiend] ms Fiend CROSSED OUT; ABOVE, Arch-fiend IN A
 DIFFERENT HAND.
 157 be] ms bee
 158 Suffering] ms suffering
 sure,] ms sure
 159 ought] ms aught
 be] ms bee
 160 do] ms doe
 162 we] ms wee
 Providence] ms providence
 163 evil] ms evill
 165 evil;] ms evill,
 166 oft times] ms oftimes
 167 fail] ms faile
 168 counsels] ms counsellis
 thir] 1667 their
 destind] ms destin'd THE APOSTROPHE IS CROSSED OUT.
 169 angry] ms Angry
 170 pursuit] ms persuit
 171 Gates] ms gates
 Heav'n] ms Heaven
 the] 1667 The
 Sulphurous] ms sulphurous
 Hail] ms hayle THE y IS CROSSED OUT AND i IS WRITTEN ABOVE.
 172 oreblown] ms oreblow'n
 laid] ms layd
 173 The] ms This
 fiery] ms fiery THE e IS WRITTEN ABOVE.

- Precipice] ms precipice
 174 Heav'n] ms heaven
 Thunder,] ms thunder
 175 Wing'd] ms Wingd
 Lightning] ms lightning
 rage,] ms rage
 177 boundless Deep] ms boundlesse deep
 178 occasion,] ms occasion:
 179 yield] ms yeild
 Foe] ms foe
 180 Plain] ms plain
 183 dreadful?] ms dreadfull!
 184 fiery] ms fiery THE e IS WRITTEN ABOVE.
 186 Powers] ms powers
 187 we] ms wee
 henceforth] ms hence forth
 188 Enemy] ms enemy
 own loss] ms owne losse
 189 Calamity] ms calamity
 190 we] ms wee
 gain] ms gaine
 Hope] ms hope
 191 despare] ms despair
 193 Head] ms head
 up-lift] ms up lift
 Eyes] ms eys
 194 Parts] ms parts
 195 Flood] ms flood
 197 Fables] ms fables
 198 *Earth-born*] ms earth-born
 199 *Briareos*] 1667 *Briarios* MS EVIDENTLY FIRST HAD Briarios AS
 THE e HAS BEEN MADE BY CONVERSION FROM AN i, AND HAS A DOT
 ABOVE IT.
 201 works] ms works,
 202 stream:] ms stream;
 203 foam] ms foame
 204 Pilot] ms Pilot THE AMANUENSIS FIRST WROTE pilot, AND THEN
 CHANGED THE SMALL p TO A CAPITAL BY WRITING OVER IT.
 night-founder'd] ms night-founderd
 Skiff] ms skiff
 205 Island] ms Iland

- Sea-men] ms Seamen
 tell,] ms tell
- 206 skaly] ms Scaly THE AMANUENSIS FIRST WROTE scaly. THE c IS
 CROSSED OUT BY A CARET AND C WRITTEN ABOVE.
 rind] ms rinde
- 207 Moors] ms Moores
 Night] ms night
- 208 Sea] ms sea
 Morn] ms morn
 delays:] ms delayes.
- 210 Lake] ms lake
- 211 ris'n] ms risen
- 212 all-ruling Heaven] ms all-ruleing heaven
- 214 he] ms hee
- 215 himself] ms himselfe
 he] ms hee
- 216 Evil] ms Evill
- 218 goodness] ms goodnesse
- 219 Man] ms man
 himself] ms himselfe
- 220 wrath] ms wrauth THE u IS WRITTEN ABOVE, AS OFTEN PRE-
 VIOUSLY. SEE THE NOTE ON LINE 110.
- 221 Forthwith] ms fforth with
 Pool] ms poole
- 222 Stature] ms stature
- 223 Drivn] ms Driv'n
 thir] 1667 their
 pointing] ms poynting
 and] 1667, ms &
- 224 i'th'] ms ith'
 Vale] ms vale
- 225 stears] ms steares
- 226 Air] ms air
- 227 unusual] ms vnusuall
 weight] ms waight
 Land] ms land
- 229 fire;] ms fire,
- 230 hue,] ms hew;
- 231 Hill] ms hill
- 233 *Ætna*] ms Etna
- 234 fewel'd] ms fewell'd

- entrals] ms entrails THE i IS WRITTEN ABOVE AND A CARET IS
MADE BETWEEN a AND l; THE SECOND l IS CROSSED OUT.
Fire,] ms fire
- 235 Mineral] ms minerall
Winds] ms winds
- 237 smoak:] ms smoake.
- 238 feet.] ms feet:
Him followed] ms him followd
Mate,] ms Mate
- 240 Gods,] ms Gods
thir] 1667 their
- 241 supernal Power] ms supernall power
- 242 Is] MS FAILS TO INDENT, BUT HAS A HALF BRACKET BEFORE THE
FIRST WORD TO INDICATE THE CHANGE.
Region] ms region
Soil] ms soyle THE y IS CROSSED OUT AND i WRITTEN ABOVE.
Clime] ms clime
- 243 Arch-Angel] 1667 Arch Angel ms Arch angell
- 244 we] ms wee
mournful] ms mournfull
- 245 he] 1667 hee ms he,
- 249 Farewel] ms ffarewell
happy Fields] ms happie fields
- 250 Joy] ms joy
Hail horrors, hail] ms Haile Horrors, Haile
- 252 Possessor] ms possessour
- 253 Place] ms place
Time] ms tyme THE y IS CROSSED OUT AND i WRITTEN ABOVE.
- 254 self] ms selfe
- 257 less] ms lesse
he] 1667 hee
- 258 Thunder] ms thunder
- 259 We] ms Wee
Almighty] ms Almightye
- 262 Hell] ms hell
- 263 Heav'n.] 1669 Heav'n
- 264 we] ms wee
faithful friends] ms faithfull freinds
- 265 associates] ms Associates
loss] ms losse
- 266 Lye] ms Ly

- Pool] ms poole
 267 their] ms thir
 268 unhappy Mansion,] ms vnhappy Mansion;
 269 rallied] ms rallied THE y IS CROSSED OUT AND i IS WRITTEN ABOVE.
 Arms] ms arms
 270 Heav'n,] ms Heav'n
 271 *Beelzebub*] 1667 *Bēēlzebub* ms Beelzebub THE SECOND AND THIRD LETTERS HAVE A DOT OVER EACH.
 272 Armies] ms armyes THE y IS CROSSED OUT AND i IS WRITTEN ABOVE.
 273 foyld] ms foyl'd
 274 hear] ms heare
 voyce] ms voyce THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 thir] 1667 their
 277 battel] ms battell
 278 Thir] 1667 Their
 signal] ms signall
 279 lye] ms ly
 280 Lake] ms lake
 Fire] ms fire
 281 erewhile] ms ere while
 282 fall'n] ms fal'n
 highth] ms heighth
 283 He] ms hee
 Fiend] ms fiend
 284 shoar] 1667, ms shore
 285 Ethereal] ms Etherial THE i IS CONVERTED INTO e.
 round,] ms round
 287 Moon,] ms moon
 Orb] ms orb
 288 Optic Glass] ms optick glasse
 289 Ev'ning] ms evening
Fesole] ms ffesole
 290 Lands] ms lands
 291 Mountains] ms Mountaines
 Globe] ms globe
 292 Spear] ms speare
 equal] ms equall
 Pine] ms pine
 293 Mast] ms mast

- 294 Ammiral] ms Ammirall
 295 with] ms with,
 uneasie] ms vneasy
 297 Azure,] ms azure;
 Clime] ms clime
 298 Fire] ms fire
 299 Nathless] ms Nath lesse
 he] ms hee
 Beach] ms beach
 300 Sea] ms sea
 he] ms hee
 call'd] ms calld
 301 Legions] ms legions
 Angel Forms] ms Angell form's
 who] ms that CROSSED OUT; ABOVE, who
 intrans't] ms intrans'd THE d IS CROSSED OUT AND t WRITTEN
 ABOVE.
 302 Autumnal Leaves] ms Autumnall leaves
 Brooks] ms brooks
 304 overarch't imbowr;] ms overarcht imbowre:
 305 Afloat,] ms Afloat
 Winds] ms winds
 306 Red-Sea Coast] ms red-sea coast
 307 Chivalry,] 1667 Chivalrie, ms chivalry
 308 pursu'd] ms persu'd
 309 Sojourners] ms sojourners
 310 thir] 1667 their
 Carkases] ms carcasses
 311 Chariot Wheels,] ms chariot wheelles. THE SECOND e IS WRIT-
 TEN ABOVE.
 312 Flood] ms flood
 313 amazement] amazment
 thir] 1667 their
 314 call'd] ms calld
 Deep] ms deeps
 316 Flowr] ms flower
 317 sieze] ms seise
 318 spirits;] ms spirits:
 319 toyl] ms toyle
 Battel] ms battell
 321 Vales] ms vales

- 322 ye sworn] ms yee sworne
 324 Flood] ms flood
 325 Arms] ms arms
 326 pursuers] ms persuers WRITTEN ABOVE ANOTHER WORD, DELETED, WHICH IS ILLEGIBLE.
 Gates] ms gates
 327 down] ms downe
 328 Thunderbolts] ms thunder bolts
 329 Gulfe] ms gulfe
 330 be] ms bee
 for ever] ms forever
 fall'n] ms fal'n
 331 heard,] ms heard NOT INDENTED, BUT PRECEDED BY A HALF-BRACKET, INDICATING INDENTATION.
 abasht] ms abash'd
 332 wing,] ms wing;
 334 bestir] ms bestirr
 335 perceave] ms perceive
 evil] ms evil
 336 pains] ms paynes THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 feel] feel PRECEDED BY A WORD, CROSSED OUT, WHICH APPEARS TO HAVE BEEN felt
 337 thir] 1667, ms their
 Generals] ms Generalls
 Voyce] ms voyce THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 obeyd] ms obay'd; THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 338 Rod] ms rod
 339 Son] ms son
 Egyptis] ms Egipts
 340 Coast] ms coast THE AMANUENSIS FIRST WROTE A WORD, CROSSED OUT, PROBABLY cost
 341 Wind] ms wind
 342 Realm] ms realm
 343 Night] ms night
 darken'd] ms dark'n'd
 Nile:] ms Nile.
 344 Angels] ms Angells
 345 Cope] ms cope
 346 'Twixt] ms T'wixt
 nether,] ms nether
 Fires] ms fires

- 347 giv'n] ms given
 Spear] ms speare
 348 thir] 1667 their
 349 Thir] ms Their
 350 Plain] ms plain
 352 pass] ms passe
 353 Sons] ms sons PRECEDED BY A WORD, CROSSED OUT; ILLEGIBLE.
 354 Deluge] ms deluge
 355 *Gibraltar*] 1667 *Gibraltar* ms Gibraltar
 356 Forthwith] ms Forth with
 Squadron] ms squadron
 Band] ms band
 357 Heads] ms heads
 358 Thir] 1667 Their
 shapes and forms] ms shap's & formes
 359 Dignities] ms dignities
 360 Powers] ms powers
 Thrones] ms thrones
 361 thir] 1667 their
 Names] ms names
 heav'nly Records] ms heavenly records
 362 memorial,] 1674 memorial 1667 memorial, ms memorial;
 ras'd] ms rais'd, CROSSED OUT; FOLLOWED BY raz'd,
 363 Rebellion] ms rebellion
 Books] ms books
 Life] ms life
 364 Sons] ms sons
 365 Names] ms names
 Earth] ms earth
 366 sufferance] ms sufferance,
 tryal] ms tryall THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 THE LAST l IS CROSSED OUT.
 369 thir] 1667 their
 370 him] 1667 him,
 them,] ms them
 371 Image] ms image
 Brute] ms brute
 372 Religions] ms religions
 Pomp] ms pomp
 Gold] ms gold
 373 Devils] ms divells

- Deities] ms deities THE WORD WAS FIRST WRITTEN dieties
 374 Names] ms names
 375 Idols] ms Idolls
 Heathen World] ms heathen world
 376 thir] 1667 their
 Names] ms names
 377 slumber,] ms slumber
 Couch] ms couch
 379 he] ms hee
 380 aloof?] ms aloof.
 381 chief] ms cheife
 Pit] ms pit
 382 thir] 1667 their
 383 Thir] 1667, ms Their
 Seats] ms seats,
 after] ms after,
 Seat] ms seat
 384 Thir] 1667 Their
 Altars] ms altars
 Altar] ms altar
 Gods] ms gods
 385 Nations] ms nations
 387 yea,] ms yea
 388 Within] ms With in
 Sanctuary] ms sanctuary
 self] ms selfe
 thir] 1667 their ms There CROSSED OUT; FOLLOWED BY thir
 Shrines] ms shrines
 390 Rites] ms rites
 Feasts] ms feasts
 391 thir] 1667 their
 darkness] ms darknesse
 392 King] ms king
 393 tears] ms teares THE SECOND e IS CROSSED OUT.
 394 Though] ms Though,
 noyse] ms noise
 Drums and Timbrels] ms drums & timbrells
 395 Thir] 1667 Their
 397 Plain] ms plain
 398 Argob] ms Argob,
 400 neighbourhood] ms neighborhood

- 401 he] ms hee
 402 Temple] ms temple
 Temple] ms temple
 403 Hill] ms hill
 Grove] ms grove
 404 Vally] ms vally
 thence] ms thence,
 405 Type] ms type
 406 th'] ms the THE e IS CROSSED OUT.
 Sons] ms sons
 407 Aroar] 1667 Aroer ms Aroer
 409 Horonaim] 1667 Heronaim CORRECTED IN ERRATA. 1669 ER-
 RATA READS *Honoraim*.
 Realm] ms realm
 410 Dale] ms dale
 Sibma] ms Sibmah THE h IS CROSSED OUT.
 Vines] ms vines
 411 Pool] ms poole
 412 Name] ms name
 413 thir] 1667 their
 415 lustful] ms lustfull
 Orgies] ms Orgyes THE y IS CROSSED OUT AND i WRITTEN
 ABOVE.
 416 Hill] ms hill
 scandal] ms scandall
 Grove] ms grove
 418 Hell] ms hell
 419 bordring] ms bord'ring
 420 Brook] ms brook
 421 Egypt] ms Egypt
 general Names] ms generall names
 422 male,] ms male
 423 Feminine] ms feminine
 For] ms ffor
 Spirits] ms spirits
 424 Sex] ms sex
 425 thir] 1667 their
 Essence] ms essence
 pure,] ms pure;
 426 joynt] ms joynt THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 limb] ms lim

- 428 choose] ms chuse
 429 condens't] ms condens'd
 430 thir] 1667 their
 431 enmity] ms emnity THE LETTERS mn ARE CROSSED OUT;
 ABOVE, nm
 432 Race] ms race
 433 Thir] 1667 Their
 435 bestial Gods] ms bestiall gods
 thir] 1667 their
 436 Battel] ms battell
 Spear] ms spear
 439 *Astarte*] ms Astarte
 Queen] ms queen
 Heav'n] ms heav'n
 Horns] ms horns
 440 Image] ms image
 Moon] ms moon
 441 Virgins paid] ms virgins pay'd
 thir] 1667 their
 Vows] ms vowes
 Songs] ms songs
 443 Temple] ms temple
 Mountain] ms mountain
 444 King.] ms king
 446 Idols foul] ms Idolls foule
 447 annual] ms annuall
 448 Damsels] ms damsells
 449 Summers] ms summers
 450 Rock] ms rock
 451 Sea] ms sea
 452 Love-tale] ms love-tale
 453 heat] ms heate
 454 Porch] ms porch
 455 *Ezekiel*] ms Ezechiel
 Vision] ms vision
 456 Idolatries] ms Idolatryes THE y IS CROSSED OUT AND i WRITTEN
 ABOVE.
 458 Captive] ms captive
 459 Image] ms image
 460 Temple] ms temple
 grunsel] ms grundsell

- 461 Worshippers] ms worshippers
 462 Name, Sea Monster] ms name, sea monster
 Man] ms man
 463 Fish] ms fish
 Temple] ms temple
 464 *Azotus*,] ms Azotus;
 Coast] ms coast
 465 *Ascalon*] 1667 *Ascalon*,
 467 delightful] ms delightfull
 Seat] ms seat
 468 *Damascus*] ms Damassus THE SECOND S IS CHANGED INTO C
 fertil Banks] ms fertile banks
 469 streams] ms streames
 471 Leper] ms leper
 King,] ms King
 472 Conquerour] ms conquerour
 473 Altar] ms altar
 474 whereon] ms where on
 477 Names] ms names
 Renown] ms renown
 478 Train] ms train
 480 *Egypt*] ms Egipt
 Priests] ms preists
 483 thir] 1667 their
 Gold] ms gold:
 484 Calf] ms Calfe
 Rebel] ms rebell
 486 Lik'ning] ms Likning
 Grazed Ox] ms grazed ox
 487 *Jehovah*,] ms Jehovah
 Night] ms night
 pass'd] ms past
 488 *Egypt*] ms Egipt
 equal'd] ms equall'd
 490 Spirit] ms spirit
 491 Heaven] ms heaven
 gross] ms grosse
 492 self] ms selfe
 To] ms to
 Temple] ms temple
 493 Altar] ms altar

- smoak'd;] ms smoak'd: THE a IS WRITTEN ABOVE AND A CARET IS PLACED BETWEEN o AND k; THE k IS WRITTEN OVER ANOTHER LETTER; THE d HAS BEEN CONVERTED FROM AN ORIGINAL t.
- 494 Temples] ms temples
Priest] ms Preist THE CAPITAL P HAS BEEN CHANGED FROM A SMALL p.
- 495 *Ely's*] 1667 *Ely's*
Sons] ms sonns
- 497 Reigns] ms reigns
- 498 Cities] ms cities
noyse] ms noise
- 499 riot] ms riott
their] 1667, ms thir
Towrs] ms towers
- 500 And] ms and
Night] ms night
- 501 Streets,] ms streets
Sons] ms sonns
- 503 Witness] ms Witenesse
Streets] ms streets
- 504 the hospitable door] 1667 hospitable Does ms hospitable doors
- 505 Expos'd a Matron] 1667 Yielded thir Matrons ms Yeilded thir Matrons
avoid] 1667 prevent ms avoyde THE y IS CROSSED OUT AND i WRITTEN ABOVE. THE WORD WAS ORIGINALLY avoyd THE e WAS ADDED BY CONVERTING THE FINAL STROKE OF THE d.
- 508 Issue] ms issue
- 509 Heav'n] ms heav'n
Earth] ms earth
- 510 Parents] ms parents
Heav'ns] ms heav'ns
- 512 he] ms hee
- 513 *Rhea's*] 1667 *Rhea's*
Son] ms sonne
- 515 Snowy] ms snowy
- 516 rul'd] ms ruil'd THE i IS CROSSED OUT.
Air] ms air
- 517 Heav'n] ms heav'n
Cliff,] ms cliff
- 519 Land] ms land
- 520 Fled] ms fled

- Fields] ms fields
 521 roam'd] ms roam'd, THE COMMA IS CROSSED OUT.
 524 some] 1667 som
 glimps] ms glimpse
 chief] ms cheife
 525 despair] ms despaire
 526 self] ms selfe
 527 doubtful hue] ms doubtfull hew
 529 worth,] 1667, ms worth
 530 Thir fanting] 1667, ms Their fainted
 courage,] ms courage
 dispel'd] ms dispell'd
 thir] 1667 their
 fears] ms feares
 532 Trumpets] ms trumpets
 Clarions] ms clarions
 upreard] ms uprear'd
 533 Standard] ms standard
 534 Cherube] ms Cherub
 535 Staff] ms staff
 unfurl'd] ms vnfurl'd
 536 Imperial Ensign] ms imperial ensign
 537 Wind] ms wind
 538 Gemms and Golden] ms gemms & golden
 imblaz'd] ms emblaz'd
 539 Trophies] ms trophies
 540 mettall] ms mettle
 Martial] ms Martiall
 sounds:] ms sounds.
 541 universal Host] ms vniversall host
 542 shout] ms shout, THE COMMA IS CROSSED OUT.
 Hells Concave] ms hells concave
 543 Reign] ms reign
 Night] ms Night THE CAPITAL N IS WRITTEN OVER A SMALL n.
 545 Banners] ms banners
 Air] ms air
 546 Orient Colours] ms orient colours THE u IS INSERTED ABOVE.
 547 Forrest] ms forrest
 of] ms of PRECEDED BY WITH CROSSED OUT.
 Spears] ms speares
 Helms] ms helms

- 548 Shields] ms shields
 549 Anon] ms anon
 550 perfect] ms perfet
 mood] ms mood PRECEDED BY CROSSED OUT LETTERS; ILLEG-
 IBLE.
 551 Flutes] ms flutes
 Recorders] ms recorders
 552 hight] 1667, ms highth
 553 Battel] ms battell
 555 retreat,] ms retreat;
 558 fear] ms feare
 559 mortal] ms mortall
 immortal] ms immortall
 561 Pipes] ms pipes
 562 painful] ms painfull
 563 view,] 1667, ms view
 Front] ms front
 564 dreadful] ms dreadfull
 Arms] ms arms
 565 Warriors] ms warriours
 Spear] ms spear
 Shield ms shield
 566 Awaiting] ms A-waiting
 Chief] ms Chiefe
 567 He] ms hee
 Files] ms files
 568 experienc't] ms experienc'd
 traverse] ms travers
 569 Battalion views,] ms battalion views;
 573 For] ms for
 man,] ms man
 576 Giant] ms gyant THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 577 th'] ms th' PRECEDED BY CROSSED OUT LETTERS, PROBABLY the
 Race] ms race
 578 *Theb's*] ms THE AMANUENSIS EVIDENTLY WROTE AT FIRST
 Thebes; THEN HE CROSSED OUT THE SECOND c AND INSERTED AN
 APOSTROPHE.
 580 Fable] ms fable
 Son] ms sonne
 581 *British*] ms Brittish
 Knights] ms knights

- 582 Baptiz'd] ms baptiz'd
 Infidel] ms infidell
 585 *Afric*] ms Affric THE SECOND f IS CROSSED OUT.
 586 Peerage] ms peerage
 587 *Fontarabbia*] ms ffontarabbia
 far] ms farr
 beyond] ms beyond THE e IS INSERTED ABOVE.
 588 mortal] ms mortall
 589 dread] ms dread THE a HAS A LIGHT VERTICAL STROKE DRAWN
 THROUGH IT, PERHAPS INDICATING DELETION.
 commander] 1667, ms Commander
 he] ms hee
 591 Towr] ms towre
 form] ms forme
 592 Original brightness,] ms original brightnesse; THE LAST WORD
 IS PRECEDED BY LETTERS, CROSSED OUT.
 593 Less] ms Lesse
 Angel] ms angel
 ruind] ms ruin'd
 594 Glory] ms glory
 Sun] ms sun
 595 Horizontal] ms horizontal
 Air] ms air
 596 Beams,] ms beames;
 Moon] ms moon
 597 dim] ms dimme
 Eclips] ms eclipses THE s IS CROSSED OUT.
 diastrous] ms diastrous A LETTER, PERHAPS e, BETWEEN t AND r
 IS CROSSED OUT.
 sheds] ms shedsds THE SECOND d IS CROSSED OUT.
 598 Nations] ms nations
 600 Angel] ms angel
 601 scars] ms scarrs
 Thunder] ms thunder
 intrencht] ms intrench't
 602 cheek] ms cheeke
 Browes] ms browes
 603 courage] ms valour
 Pride] ms pride
 604 cruel] ms cruell
 605 Signs] ms Signes

- 607 Far] ms Farr
 608 thir] 1667 their
 609 Spirits] ms spirits
 amerc't] ms amerc'd
 610 Eternal Splendors] ms eternal splendors
 611 faithfull] ms faithfull,
 612 Glory] ms glory
 witherd] ms witherd THE c IS WRITTEN OVER ANOTHER LET-
 TER; THE r IS CONVERTED FROM AN ORIGINAL i.
 Heavens] ms Heavens THE SECOND c IS WRITTEN ABOVE, WITH
 A CARET BETWEEN v AND n.
 Fire] ms fire
 613 Forrest Oaks,] ms forrest oakes
 Mountain Pines] ms mountain pines
 614 top] ms topp THE SECOND p IS CROSSED OUT.
 thir] 1667 their ms thir ORIGINALLY WRITTEN ther
 615 Heath] ms heath
 616 whereat] ms where-at
 thir] 1667 their ms thir THE i IS CONVERTED FROM AN
 ORIGINAL e.
 Ranks] ms ranks
 617 wing to wing] 1667 Wing to Wing
 half] ms halfe
 enclose] ms inclose THE i IS WRITTEN OVER AN ORIGINAL e.
 618 Peers] ms peeres
 619 assayd] ms assay'd
 spight] 1667 spite
 620 Angels] ms angels
 weep] ms weepe
 621 thir] 1667 their
 622 immortal Spirits] ms immortall spirits
 O Powers] ms o powers
 626 Hatefull] ms Hatefull
 power] ms powre
 628 fear'd,] ms fear'd
 630 these,] ms these
 631 beleeve,] ms beleive
 loss,] ms losse
 632 Legions] ms legions
 633 Heav'n] ms heav'n
 fail] 1667, ms faile

- re-ascend] ms reascend
 634 Self-rai's'd] ms Selfe-rai's'd
 repossess] ms repossesse
 thir] 1667 their
 seat?] 1667 seat. ms seate
 635 mee] 1667, ms me,
 witness] ms witnesse
 Host] ms host
 Heav'n] ms heav'n
 636 counsels] ms counsell's
 shun'd] ms shunn'd
 637 reigns] ms reignes THE FIRST e IS WRITTEN OVER AN ORIGINAL a.
 638 Heav'n] ms heav'n
 639 Throne] ms throne
 640 custome,] ms custome;
 Regal State] ms regal state
 643 Henceforth] ms Hence forth
 644 So] ms Soe, THE e AND THE COMMA ARE CROSSED OUT.
 645 provok't] ms provok'd
 remains] ms remains
 646 work] ms worke
 design] ms designe
 647 less] ms lesse
 649 overcome] ms HAD EVIDENTLY FIRST overcom'd THE d IS CROSSED OUT AND e WRITTEN ABOVE, PROBABLY OVER AN APOSTROPHE.
 650 Worlds] ms worlds
 whereof] ms where of
 651 Heav'n] ms Heav'n,
 he] ms hee
 654 equal] ms equall
 Sons] ms sonns
 655 pry] 1667, ms prie
 656 Our] IN MS THE WORD IS MISSING THROUGH DAMAGE TO THE MANUSCRIPT.
 eruption,] ms eruption;
 elsewhere] ms else where
 657 Infernal Pit] ms infernal pit
 658 Cæstia] ms Celestial
 Bondage] ms bondage

- Abyss] 1667, ms Abygge
 660 Full Counsel] ms ffull counsell
 Peace] ms peace
 despaird] ms despair'd
 661 Submission] ms submission
 Warr] ms warr
 Warr] ms warr
 662 Open] ms Open THE e IS CROSSED OUT AND AN APOSTROPHE
 PLACED ABOVE.
 663 out-flew] ms out flew
 666 Far] ms Farr
 667 Arms] 1667, ms arm's
 668 thir] 1667 their
 Shields] 1667, ms shields
 war] ms warr
 669 Vault] 1667, ms vault
 Heav'n] ms heav'n
 670 Hill] ms hill
 far] ms farr
 672 scurff] ms scurf
 sign] ms signe
 673 womb] ms woomb THE SECOND O IS WRITTEN ABOVE.
 675 Brigad] ms brigad
 Bands] 1667, ms bands
 676 Pioners] ms pioners
 Spade] ms spade
 Pickax] 1667 Pickaxe ms pick axe
 677 Forerun] ms Fore run
 Royal Camp] ms royall camp
 Field] ms field
 678 Rampart] ms rampart
 led] ms led THE AMANUENSIS MAY HAVE FIRST WRITTEN lead,
 AS TWO LETTERS BETWEEN l AND d HAVE BEEN CROSSED OUT AND
 e WRITTEN ABOVE.
 679 Spirit] ms spirit
 680 ev'n] ms even
 and] 1667, ms &
 thoughts] ms thoug... THE LAST LETTERS, hts, HAVE BEEN
 OBLITERATED FROM DAMAGE TO THE MS.
 681 always] ms alwayes
 682 Gold] ms gold

- 685 taught,] ms taught
 686 Center] ms center
 687 bowels] ms bowells
 688 Treasures] ms treasures
 689 Op'nd] ms Op'n'd
 Hill] ms hill
 690 Gold] ms gold
 691 Hell] ms hell
 692 precious] 1667 pretious
 693 mortal] ms mortall
 wond'ring] 1667, ms wondring
 694 *Babel*] ms Babell
 Kings] 1667 Kings, ms kings,
 695 Learn] ms Learne
 Monuments of Fame] ms monuments of fame PRECEDED BY A
 LETTER, CROSSED OUT, APPARENTLY M.
 696 Strength and Art] ms strenght and art
 out-done] 1667 outdone ms out don
 697 Spirits] ms spirits
 hour] ms heure
 700 Plain] ms plain
 prepar'd,] ms prepar'd
 702 Lake,] ms lake
 703 wond'rous] 1667, ms wondrous
 Art] ms art
 found out] 1667 founded ms founded PRECEDED BY THREE
 OR FOUR LETTERS, CROSSED OUT, WHICH ORIGINALLY BELONGED
 TO THE WORD.
 massie] ms massy
 704 kind] 1667 kinde
 Bullion] ms bullion
 dross] ms drosse
 705 THE FIRST THREE OR FOUR LETTERS OF LINES 705-707 HAVE
 BEEN OBLITERATED THROUGH DAMAGE TO THE MS.
 within] ms with-in
 706 boyling] ms boyleing
 707 conveyance] ms conveiance
 nook,] ms nook:
 709 row of] ms hunderd CROSSED OUT; ABOVE, row of THE AMAN-
 UENSIS MAY HAVE FIRST WRITTEN hundred AS THE cr BEARS EVI-
 DENCES OF HAVING BEEN WRITTEN OVER TWO OTHER LETTERS.

- Pipes] ms pipes
 sound-board] ms sound-bord
 710 Anon] 1667 A non
 Fabrick] ms fabric
 711 Exhalation] ms exhalation
 712 Dulcet Symphonies] ms dulcet symphonies
 sweet,] ms sweet:
 713 Temple] ms temple
Pilasters] ms pilasters
 714 overlaid] ms overlayd
 715 Golden] ms golden
 716 Freeze] ms freeze
 Sculptures] ms sculptures
 717 Roof] ms roof
 Gold] ms gold
 718 *Alcairo*] Alcayro THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 719 Equal'd] ms Equall'd
 720 *Belus*] ms Belus THE e IS WRITTEN OVER ANOTHER LETTER,
 PERHAPS o.
 seat] ms seate
 721 Kings] ms kings
Ægypt] ms Egipt
 722 luxurie] ms luxury
 727 suttel] ms sut . . e MS DEFECTIVE. THERE APPEARS TO BE AN
 APOSTROPHE AFTER t.
 Magic] ms magic
 728 Lamps] ms lamps
 blazing Cressets] ms blazeing cressets
 729 yeilded] ms yielded
 731 enter'd] ms enterd
 733 Heav'n] ms heav'n
 Towred] ms towred
 high,] ms high
 734 Scepter'd] ms scepter'd
 735 Princes] ms princes
 737 Hierarchie,] 1667 Herarchie, ms hierarchy
 Orders] ms orders
 741 Heav'n] ms heav'n
 742 Sheer] ms Sheere
 Chrystal] ms chrystal
 Battlements;] 1667 Battlements: ms battlements:

- 743 Eve,] ms eeve
 744 Summers] ms summers
 Sun] ms sun
 745 Zenith] ms zenith
 Star] ms starr
 746 Ile] ms ile
 relate] ms relate PRECEDED BY A WORD OF THREE LETTERS,
 APPARENTLY not
 749 Heav'n] ms heav'n
 Towrs] ms Towers
 he] ms he A LETTER AFTER e IS CROSSED OUT, EVIDENTLY e.
 750 Engins] ms engins
 headlong] ms head long
 751 THE FIRST LETTERS, USUALLY THREE, OF LINES 751-758 HAVE
 BEEN OBLITERATED THROUGH DAMAGE TO THE MS.
 753 Sovran] ms sovrán
 awful] ms awfull
 Ceremony] ms ceremony
 754 Trumpets] ms trumpets
 throughout] ms through out
 Host] ms host
 proclaim] ms proclaime THE i IS WRITTEN ABOVE.
 755 Councel] ms counsell THE s HAS BEEN CROSSED OUT BY A LARGE
 CARET AND c WRITTEN ABOVE.
 forthwith] ms forth with
 756 Capital] ms Capitall
 757 Peers] ms peers
 758 Band and] 1667 and Band CORRECTED IN THE ERRATA. MS
 band and
 Regiment] ms regiment
 760 hunderds] 1667, ms hundreds
 761 access] ms accesse
 Gates] ms gates
 762 Porches] ms porches
 chief] ms chiefe
 Hall] ms hall
 763 field] ms feild
 Champions] ms champions
 765 Defi'd] ms Defy'd
 Panim] ms Paynim THE y IS WRITTEN ABOVE, WITH A CARET
 BETWEEN a AND n.

- 766 mortal] ms mortall
 Lance] ms lance
- 767 hiss] ms hisse
- 768 russling] ms russling A FINAL LETTER, PROBABLY e, IS CROSSED OUT.
 Bees] ms bees
- 769 time] ms tyme THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 Sun] ms sun
Taurus] 1667 Taurus
- 770 Pour] 1667, ms Poure
 Hive] ms hive
- 771 clusters;] ms clusters,
- 772 Plank] ms plank
- 773 Straw-built] ms straw built
 Cittadel] ms cittadell
- 774 Baum] 1667 Baume ms baume
 confer] ms conferr
- 775 State] ms state
- 776 Signal] ms signall
 giv'n,] 1674 giv'n. 1667 giv'n,
- 778 to surpass Earths] IN THE MS THESE WORDS ARE ALMOST COMPLETELY OBLITERATED THROUGH DAMAGE.
 Giant] ms gyant THE y IS CROSSED OUT AND i WRITTEN ABOVE.
 Sons] ms sons
- 779 less] ms lesse
 Dwarfs] ms dwarfs
- 780 like] ms PARTIALLY OBLITERATED.
 Pigmean Race] ms pigmean race
- 781 Mount] ms mount
 Elves,] ms Elves
- 782 Revels] ms revells
 Forrest] ms forrest
- 783 Fountain] ms fountain,
 Peasant] ms peasant
- 784 he] ms hee
 over-head] 1667, ms over head
- 785 Arbitress] ms arbitress
 Earth] ms earth
- 786 course,] ms course:
 and] 1667 &
 dance] ms d MS DEFECTIVE.

- 787 Music charm] ms music charme
 ear] ms care
 788 fear] ms fear A FINAL e IS CROSSED OUT.
 789 Spirits] ms spirits
 790 large] ms l MS DEFECTIVE.
 791 Hall] ms hall
 792 infernal Court] ms infernall court
 far] ms farr
 793 themselves] ms them selves
 795 recess] ms recesse
 796 Demi-Gods] ms Demi-gods
 seat's,] ms scat's
The End of the First Book.] MS OMITTS.

BOOK II.

UNASSIGNED READINGS ARE FROM THE FIRST ISSUE OF THE FIRST EDITION, EXCEPT IN THE ARGUMENT; WHERE THEY ARE FROM 1668. IT IS TO BE ASSUMED THAT THE ISSUES OF 1668 AND 1669, DESCRIBED BRIEFLY ON PAGE 485, HAVE THE SAME READINGS, UNLESS OTHERWISE STATED.

THE ARGUMENT.

- 2 *Battel]* 1669 *Battle*
hazarded] 1669 *hazzarded*
 6 *world,]* *world*
equal] *equall*
 7 *themselves,]* *themselves*
 8 *shall]* 1669 *should*
 9 *honourd]* 1669 *honoured*
 11 *wayes]* 1669 *ways*
and] &
 13 *Journey]* 1669 *journey*
 15 *op'nd and]* 1669 *open'd vnd*
 16 *Gulf]* 1669 *gulf*
- 4 and] &
 19 next] next,
 24 Yielded] Yeilded
 28 aim] aime
 32 Hell] hell
 74 benumm] benumme
 91 hour] heure
 117 ear] care

- 136 Insurrection] 1674 Iuserrection
 137 Enemy] Enemie
 172 flames] Flames
 173 arm] Arme
 175 open'd] op'n'd
 176 Fire] Fire,
 179 warr] Warr
 190 hight] highth
 194 Race] race
 196 and] &
 222 dayes] days
 232 hope] hope,
 247 Heav'n] Heav'n,
 257 appeer] appear
 262 indurance] endurance
 269 darkness] Darkness
 272 Art] art
 282 were] where
 283 warr] Warr
 299 *Beelzebub*] *Bëëlzebub*
 303 public] publick
 305 Majestic] Majestick
 310 Imperial] imperial
 heav'n] heav'n,
 323 sure] sure,
 324 heighth] highth
 329 peace] Peace
 346 If] 1674 if
 348 some] som
 375 Original] Originals
 378 *Beelzebub*] *Bëëlzebub*
 402 breathe] breath
 414 we] we CORRECTED IN THE ERRATA TO wee
 421 and] &
 422 read] red
 433 light] Light
 442 whatever] what ever
 449 deterr] deterre
 450 Mee] Me
 456 Powers] powers

- 459 IN 1667 THIS LINE IS NUMBERED 460; LINE 470 IS NUMBERED
CORRECTLY.
- 464 Coasts] coasts
- 472 Rivals] rivals
- 483 thir] 1674 her 1667 thir
- 485 clos] close
- 500 enmity] enmitie
- 510, 627 Than] Then
- 527 irksom] irksome
this] his
- 529 Race] race
- 536 Prick] Pric
Spears] spears
- 542 *Oechalia*] *Oealia*
- 552 Song] song
- 559 Will] Will,
- 560 foreknowledg] foreknowledge
- 573 yield] yeild
- 610 Fate] fate
- 620 fierie] Fierie
- 624 Nature] nature
- 631 towards] toward
- 635 Concave] concave
- 640 Trading] trading
- 647 Impenetrable] Impenitrable
- 655 *Cerberian*] *Cerberean*
- 658 howl'd,] howl'd
- 659 than] then
- 675 fast] fast,
- 679 valu'd] vallu'd
- 695 dayes] daies
- 697 Hell-doom'd] Hell-doomd
scorn] scorn,
- 705 tenfold] ten fold
- 707 Incenst] Incenc't
- 792 Mee] Me
- 800 thir] their
- 829 and] &
- 855 o'rmatcht] o'rematcht
- 881 grate] 1667 great CORRECTED IN THE ERRATA TO grate
- 893 &] and

- 897 Warrs] warrs
 901 Faction] faction
 917 wild] wilde
 924 City;] City,
 949 wings] wings,
 962 *Night*] Night
 963 Consort] consort
 965 *Rumor*] Rumor
 Chance] Chance
 966 *Tumult*] Tumult
 Confusion] Confusion
 967 *Discord*] Discord
 970 Spy] Spie
 973 Desart] desart
 way] 1674 way, 1667 way
 981 Directed] Directed,
 986 Standard] Standerd
 993 Host] host
 1000 defend,] defend
 1002 *Night*] Night
 1008 go] goe
 1039 brok'n] 1674 brok'd 1667 brok'n

BOOK III.

THE ARGUMENT.

- 2 *world*] 1669 *World*
 3 *his*] 1669 *the*
 hand;] 1669 *hand*,
 4 *mankind*] 1669 *Mankind*
 Justice] 1669 *justice*
 Wisdom] 1669 *wisdom*
 5 *imputation*,] 1669 *imputation*
 8 *seduct*] 1669 *seduc'd*
 13 *God-head*,] 1669 *Godhead*, 1669 *Godhead*;
 14 *death*] 1669 *death*,
 16 *undergo*] *undergoe* 1669 *undergo*
 23 *Convex*] *convex*
 24 *The*] 1669 *the*
 27 *staires*] *stairs*
 29 *Regent*] *Regent*
 30 *Angel*;] *Angel?* 1669 *Angel*;

32 *here*] 1669 *there*

- 1 Light] light
- 29 Song] song
- 44 heards] herds
- 46 wayes] waies
- 85 desparate reveng] desperat revenge
- 92 some] som
shall pervert;] 1674 shall pervert 1667 shall pervert;
- 93 hark'n] heark'n
- 95 fall,] fall
- 101 and] &
- 113 Fate,] Fate;
- 114 predestination] Predestination
- 154 Judg] Judge
- 191 Prayer] prayer
- 193 ear] eare
- 209 dye] die
- 210 Dye] Die
- 213 powers] Powers
- 240 dye] die
- 245 yield] yeild
- 251 vanquisher] Vanquisher
- 252 and] &
- 272 and] &
- 281 redeem] redeeme
- 282 joyn] joyne
- 298 shall] shal
hate] hate,
- 315 Reign] Reigne
- 317 King,] King;
- 324 Sky] Skie
- 332 Hell,] 1674 Hell 1667 Hell,
- 335 dwell,] dwell
- 348 filld] fill'd
- 350 and] &
- 360 elect] Elect
- 366 thir] their
- 398 extoll'd] extold
- 437 Plaines] plaines
- 457 Earth] earth

- 469 he] hee
 501 he] hee
 515 *This is the Gate of Heav'n.]* 1674 *This is the Gate of Heav'n*
 1667 *This is the Gate of Heav'n.*
 517 alwayes] alwaies
 530 IN 1667 THE LINE NUMBER IS PRINTED 50.
 536 *Beersaba]* *Bëersaba*
 549 renown'd] renownd
 559 *Atlantic]* *Atlantick*
 580 Starry] Sarry
 581 &] and
 582 thir] their
 594 With] Which
 600 IN 1667 AN ERROR IS MADE BY NUMBERING THIS LINE AS 610.
 629 He] Hee
 630 impure] impure;
 647 ear] eare
 653 accostes;] accostes.
 655 God's] Gods
 683 onely] only
 694 Fair] Faire
 701 hear] heare
 710 *Confusion]* Confusion
 721 IN 1669 THIS LINE IS MARKED 740.
 729 renewing,] renewing
 Heav'n;] Heav'n,
 731 th'] the IN 1667 AND 1668 THIS LINE IS NUMBERED AS 740,
 THUS, WITH THE ERROR PREVIOUSLY COMMITTED IN NUMBER-
 ING 600, MAKING THE BOOK APPEAR TO HAVE 751 LINES. 1669
 ALSO MISNUMBERS L. 731, CALLING IT 750, THEREBY, BECAUSE
 OF THE ADDITIONAL ERROR IN NUMBERING L. 721 AS 740, MAK-
 ING THE BOOK APPEAR TO HAVE IN THAT ISSUE 761 LINES.
 741 in] 1667, 1668, 1669 in SOME OF THE ISSUES OF THE FIRST
 EDITION READ WITH THE CORRECTION TO READ in IS NOTED IN
 THE ERRATA.

BOOK IV.

THE ARGUMENT.

- 4 *despare;]* 1669 *despare,*
 14 *Temptation]* *temptation*
 22 *him]* *him out*

- 27 *evill*] 1669 *evil*
 29 *him,*] 1669 *him*
- 6 first-Parents] first Parents
 53 burthensome] burthensome,
 83 spirits] Spirits
 88 groane;] groane:
 90 advanc'd] advanc't 1669 NUMBERS THIS LINE AS 80, BUT COR-
 RECTS THE ERROR IN LINE 120.
 95 highth] highth
 100 relapse] relapse,
 131 comes,] comes
 136 grottesque] 1674 gottesque 1667 grottesque
 143 paradise] Paradise
 165 Chear'd] Cheard
 178 only] onely
 181 over leap'd] overleap'd
 191 climbs] climbs
 194 Life,] 1674 Life 1667 Life,
 201 immortality] immortalitie
 208 Earth,] Earth:
 221 knowledge] Knowledge
 251 only] onely
 258 vine] Vine
 263 chrystal] chrystall
 269 gathering] gathring
 274 Spring,] Spring
 277 *Lybian*] *Libyeen*
 283 enclosd] enclos'd
 284 days journey] dayes journey
 293 wisdom] Wisdome
 294 Severe] Severe,
 309 yielded] yeilded
 310 Yielded] Yeilded
 333 Yielded] Yeilded
 346 and] &
 381 unfold] unfould
 403 Tyger] Tiger
 407 seize] seise
 408 When] when
 410 hear] heare

- 412 power] Power
 422 bear] beare
 431 possess] possesse
 438 and] &
 447 Præminent] Preeminent
 451 of] on
 463 pleas'd] pleasd
 481 faire] fair
 489 yielded] yeilded
 538 hill] hil
 553 Speares,] Speares
 561 course] cours
 562 Place] place
 586 walks,] walks
 588 tellst] telst
 627 walk] walks
 654 Eevning] Evening
 705 Man] man
 shadie] shadier
 710 nuptial] Nuptial
 720 stood] stood,
 722 and] &
 729 Ordaind] Ordain'd
 738 bowre] bower
 749 destroyer] Destroyer
 750 source] sourse
 751 ofspring] 1674 ofspring 1667 ofspring
 759 1667, 1668 AND 1669 NUMBER THIS LINE AS 760, THUS MAKING
 THE BOOK APPEAR TO HAVE 1016 LINES INSTEAD OF 1015.
 761 chaste] chast
 789 leave] leav
 808 vaine] vain
 810 1667, 1668 AND 1669 NUMBER THIS LINE AS 381, BUT LATER
 NUMBER LINE 819 AS 820.
 820 faire] fair
 827 fill'd] filld
 828 mee] me
 841 be sure] besure
 862 Point] point
 863 and] &
 875 where] wher

- 885 *Satan,*] *Satan*
 893 and] &
 902 he] hee
 921 alledg'd] alleg'd
 928 Thy] The
 934 untri'd.] 1674 untri'd, 1667 untri'd.
 946 Angel,] Angel
 1012 and] &

BOOK V.

THE ARGUMENT.

- 8 *appearance*] 1669 *appearing*
 11 *lodge*] 1669 *Lodg*
 choycest] 1669 *choicest*
 16 *thereof;*] 1669 *thereof*
 19 *diswades*] *dissuades*
- 2 earth] Earth
 4 light] light,
 23 and] &
 55 and] &
 57 *Ambrosia*] *Ambrosia*
 70 God's] Gods
 133 Chrystal] chrystal
 164 ye] yee
 174 and] &
 193 breathe] breath CORRECTED IN THE ERRATA TO breathe
 268 and] &
 297 Rule] rule
 327 and] &
 338 yields] yeilds
 378 *Pomona's*] *Pomona's*
 401 yield] yeild
 416 Earth] earth
 Sea] sea
 428 Yield] Yeild
 451 and] &
 486 Soule] soule
 493 substance,] substance;
 506 repli'd,] repli'd.
 510 1669 MISPRINTS THE LINE NUMBER AS 150, BUT CORRECTS THE
 ERROR WITH LINE 520.

- 514 we] wee
 538 serve,] serve.
 545 eare,] eare
 553 me,] me
 580 time] Time
 598 Amidst] A midst
 whose top] 1667 whoseop CORRECTED IN THE ERRATA TO
 whose top
 608 Lord:] 1668 Lord, 1667, 1669 Lord:
 617 all.] 1674 all 1667 all.
 618 solemn] solem
 624 seem,] seem:
 627 now] 1667 OMITTS.
 approach'd] approachd
 628 wee] we
 629 Wee] We
 631 Desirous;] Desirous,
 633 flows] flows:
 636 NOT IN 1667.
 637-640 1667 HAS
 They eat, they drink, and with refection sweet
 Are fill'd, before th' all bounteous King, who showrd
 649 out spred] outspred
 659 more in Heav'n] more Heav'n CORRECTED IN THE ERRATA.
 665 &] and
 666 and] &
 713 within] 1668 within,
 727 try] trie
 728 battel,] battel 1669 battel,
 744 Far] Farr
 759 and] &
 762 he] hee
 806 obeid] obei'd
 824 and] &
 833 and] &
 839 and] &
 840 Powers,] Powers
 853 and] &

BOOK VI.

THE ARGUMENT

2 *battel*] *Battel*

- 3 *Fight*] 1669 *fight*
Powers] 1669 *powers*
 4 *Councel*,] 1669 *Councel*
 5 *Fight*] 1669 *fight*
 10 *Hee*] 1669 *He*
 13 *Enemies*] 1669 *enemies*

 44 Go] Goe
 73 tread,] tread;
 105 intervall] interval
 116 and] &
 140 limit] limit,
 184 blest] blessed CORRECTED IN THE ERRATA.
 203 Arch-Angel] Arch-angel
 Heaven] Heav'n
 215 So under] Sounder CORRECTED IN THE ERRATA.
 225 disturb,] 1669 disturb;
 232 Legion,] Legion;
 287, 635 and] &
 294 *Almighty*] *Almightie*
 368 Maile,] Maile.
 386 Mightiest] mightiest
 396 sin] sinne
 405 By wound] Bywound
 mov'd.] mov'd
 423 fight] fight,
 433 form] forme
 467 me] mee
 471 Believst] Beleivst
 483 yield us] yeild us,
 515 convey'd] conveyd
 568 words] words,*
 scarce] 1674 scarce, 1667 scarce
 572 triple mounted] triple-mounted
 575 fell'd)] 1674 fell'd.) 1667 fell'd)
 586 deep throated] deep-throated
 620 mood,] mood.
 651 whelm'd] whelmd
 656 bruis'd] brus'd
 666 ground,] ground
 739 darkness] Darkness

- 755 wheels] Wheels
 772 Chrystallin] Crystallin
 777 conduct] Conduct
 785 Foes] Foes,
 803 warfare] Warfare
 812 By mee,] By mee;
 842 wisht] wish'd
 846 Wheels] Wheels,
 860 Chrystal] Chrystall
 864 themselves] themselvs
 887 Heir] Heire
 891 high:] high;

BOOK VII.

THE ARGUMENT

THE ARGUMENT HERE GIVEN FORMS THE FIRST HALF OF THE
 ARGUMENT TO BOOK VII IN THE FIRST EDITION.

2 *world*] 1668 *World* 1669 *world*

- 20 Erroneous] Erroneous,
 33 revellers] Revellers
 39 Heav'nlie] Heav'n lie
 41 Arch-Angel] Arch-angel
 49 tastes] tast
 72 interpreter] Interpreter
 151 Heav'n] Heav'n,
 160 Heav'n] Heavn
 175 filial] Filial
 238 Infernal] infernal
 242 self ballanc't] self-ballanc't
 258 and] &
 269 he] hee
 310 yielding] yeilding
 311 yielding] yeilding
 322 and] add
 326 blossoms] Blossoms
 woods the hills] Woods the Hills
 327 and] &
 337 good.] good:
 357 every] everie
 366 her] his

- 386, 399, 404 and] &
 451 Foul] Fowle
 490 Female] Femal
 493 &] and
 494 repeated] repeaced
 530 Female] Femal
 541 yields] yeelds
 563 station] stations
 581 Seventh] Seaventh
 640 1667 CONTINUES BOOK VII THROUGH THE PRESENT BOOK VIII.
 A NEW PARAGRAPH BEGINS WITH LINE 641.

BOOK VIII.

THE ARGUMENT

THIS ARGUMENT IN THE FIRST EDITION FORMS THE SECOND HALF
 OF THE ARGUMENT TO BOOK VII.

- 1 Adam *inquires*] Adam *then inquires*
 2 *search*] 1669 *seek*
- 1-3] NOT IN 1667; 1674 INSERTS TO INTRODUCE THE NEW DIVISION
 WHICH FORMS BOOK VIII.
- 4] 1674 ALTERS LINE 641 OF 1667 WHICH READS:
 To whom thus *Adam* gratefully repli'd.
- 13 something] some thing
 64 *Adam's*] *Adam's*
 69 Dayes] Days
 87 bodies] Bodies
 166 beares] bears
 187 vain] vaine
 228 Equal] equal
 244 loud] lowd
 269 and] as
 294 fancy] Fancy
 307 Fruit] Fruit,
 316, 468 and] &
 337 gracious] gracious
 398 1667 INDENTS.
 407 me] mee
 451 wish] wish,
 471 Sex] sex
 527 and] &

- 554 Authority] Authoritie
 572 self esteem] self-esteem
 575 yield] yeild
 shows:] showes;
 583 and] & *
 602 actions] actions,
 The End of the Eighth Book. 1667 OMITTS ENTIRELY.

BOOK IX.

THE ARGUMENT

THIS ARGUMENT IS THAT OF BOOK VIII IN THE FIRST EDITION.

- 6 *Enemy*] 1669 *enemy*
 14 *human*] 1669 *humane*
 24 *amaz'd,*] 1669 *amaz'd*
- 116 Hill,] Hill
 117 and] &
 157 earthy] earthie
 186 Nor] Not
 192 when as] whenas
 194 incense] Incense
 197 grateful] gratefull
 198 joind] joynd
 206 Flour,] Flour.
 213 hear] 1674 bear 1667 hear
 minde] mind
 221 taske] task
 229 well] wel
 233 Woman] woman
 244 &] and
 248 yield] yeild
 266 still] stil
 272 reply'd,] reply'd.
 288 brest] brest,
 319 Love;] Love,
 331 wherefore] wherfore
 333 find] finde
 344 ordain'd] ordaind
 347 aught] ought
 355 misinforme] missinforme
 356 expressly] expresly

- forbid.] 1674 forbid, 1667 forbid.
 387, 388 *Delia's*] *Delia's*
 394 Likeliest] Likest
 409 rancour] rancor
 581 Fenel] Fenel,
 589 mossie] Mossie
 594 plenty] plentie
 601 retain'd] retaind
 620 aboundance] abundance
 632 made] make
 634 Fire,] Fire
 638 attends] attends,
 641 and oft] & oft
 648 mee] me
 668 comely] comely,
 701 obeyd] obeid
 739 Mean while] Meanwhile
 745 Fruits,] 1674 Fruits. 1667 Fruits,
 746 and] &
 765 discerns] discernes
 774 good] Good
 794 her self] herself
 841 crown,] crown
 861 pain] paine
 881 therefore] therfore
 897 works] Works
 920 calm] calme
 922 hath] hast
 923 been] bin
 949 long;] long?
 951 Foe,] Foe.
 979 thee,] 1674 thee 1667 thee,
 1002 lowr'd] lowr'd,
 1011 scorne] scorn
 1016 move,] move.
 1019 we] 1674 me 1667 we
 1056 righteousness] righteousness,
 1059 more, so] more. So
 1065 abash't] abasht
 1087 broad] broad,
 1092 from] for

- 1093 for] from
 1098 unclean.] 1674 unclean, 1667 unclean.
 1125 calm] calme
 1131 from] From
 1134 and] &
 1146 wandring] wandering
 1148 been] bin
 1159 Nay] Nay,
 1162 repli'd,] repli'd.
 1174 will] Will
 1184 will] Will
 1188 self-condemning,] self-condemning:
The End of the Ninth Book.] The end of the Eighth Book.

BOOK X.

THE ARGUMENT.

THIS ARGUMENT IS THE ARGUMENT FOR BOOK NINE IN THE FIRST EDITION.

- 3 *the*] 1674 *The* 1668, 1669 *the*
 5 *Son*] 1669 *Angels*
 descendes] 1669 *descends*,
 8 *sympathie*] 1669 *sympathy*
 9 *Man*] 1669 *man*
 12 *way*] 1669 *Way*
 14 *Track*] 1669 *Tract*
 17 *full*] 1674 *full of* 1668, 1669 *full*
 18 *entertained*] 1669 *entertain'd*
 23 *take*] *taste*
 24 *fortels*] 1669 *fortells*
 28 *condition*] 1669 *condition*,
 30 *then*] *Then*
 32 *wayes*] 1669 *wayes*,
- 3 *Serpent,*] *Serpent*
 9 *will*] *Will*
 12 *still*] *stil!*
 17 *haste*] *hast*
 47 *eevn*] *even*
 48 *rests*] *rests*,
 57 *Judgement*] *Judgement*,
 58 *might*] *may*

- 81 Judgment] Judgement
 132 constraint] constraint,
 176 Cattle] Cattel
 178 dayes] days
 181 bruse] bruise
 189 Realm] Realme
 194 Children] Childern
 203 Thorns] Thornes
 205 eat] eate
 214 form] forme
 215 feet] feet,
 241 Avenger] 1674 Avengers 1667 Avenger
 248] 1667 MISPRINTS THE LINE NUMBER OF 230 AS 280; IT THEN
 FAILS TO NUMBER LINE 240, AND MISNUMBERS LINE 248 AS 250.
 IT RECTIFIES THE ERROR BY NUMBERING LINE 280 CORRECTLY.
 253 return] returne
 254 Impervious] impervious
 271 aid.] 1674 aid, 1667 aid.
 281 Quarry] Quarrey
 284 and] &
 303 Immovable] Immoveable
 317 out side] outside
 321 confines] Confines
 332 Hee] Hee,
 338 them] them,
 342 listening] listning
 359 join'd] joyn'd
 363 Son,] Son;
 380 things] things,
 389 infernal] Infernal
 391 and] &
 397 these] those
 399 and] &
 408 prevailles] prevaile
 423 inland] in land
 435 Realm] Realme
 442 Plebian] plebian
 450 Starr bright] Starr-bright
 457 Dark] dark
 502 remains] remaines
 523 monsters] monsters,

- 526 not] Not
 550 Fruit] fair Fruit,
 558 they] 1674 thy 1667 they
 603 and Flours] & Flours
 628- yielded] yeilded
 641 He] Hee
 706 *Libecchio.*] 1674 *Libecchio*, 1667 *Libecchio*.
 710 and] &
 728 eat] eate
 762 not:] 1674 not 1667 not:
 787 place] place,
 824] 1668, 1669 NUMBER THIS LINE AS 820, BUT CORRECT THE
 ERROR WITH LINE 880.
 me] mee
 827 then acquitted] acquitted
 829 vain,] vain
 835 bear,] 1674 bear 1667 bear,
 837 desir'st] desir'st,
 841 only] onely
 850 Ground] ground
 902 perversness] perverseness
 932 judgment] judgement
 944] 1668, 1669 NUMBER THIS LINE AS 940, THOUGH THEY HAD ON
 THE PREVIOUS PAGE NUMBERED LINE 940 CORRECTLY. THEY
 CORRECT THE ERROR WITH LINE 1010.
 973 heart] heart,
 974 dying,] dying
 976 some] som
 982 misery,] misery.
 994 imbraces] embraces
 997 miserie] 1674 meserie 1667 miserie
 1001 he] hee
 1005 ways] wayes
 1029 Some] Som
The End of the Tenth Book.] The End of the Ninth Book.

BOOK XI.

THE ARGUMENT

THE ARGUMENT HERE GIVEN FORMS THE FIRST PART OF THE
 ARGUMENT TO BOOK X IN THE FIRST EDITION.

- 1 *Prayers*] 1669 *prayers*

- 3 *but*] 1669 *and*
 4 *Cherubim*] 1669 *Cherubims*
 7 *signs*;] 1669 *signs*,
 11 *happ'n*] 1669 *happen*
 Flood.] *Flood*;

 4 &] and
 5 Regenerate] Regenerat
 32 pray,] 1668 pray
 mec] 1668 *me*,
 110 softn'd] soft'nd
 116 womans] Womans
 137 found] found,
 139 linkt;] linkt,
 142 descends;] descends
 154 Brest] brest
 188 hunter] Hunter
 223 find] finde
 233 coming;] 1674 coming? 1667 coming;
 289 over-fond] over fond
 327 and Fruites] & Fruits
 329 foot step] footstep
 335 Earth,] 1674 Earth. 1667 Earth:
 349 plaine] Plaine
 352 compassing] 1674 compasting 1667 compassing
 355 confirmd] confirmd,
 380 the amplest] amplest
 398 *Maritim*] Maritime
 427 that sin derive] 1674 that derive 1667 that sin derive
 473 Drinks] Drinks,
 shall] shal
 485-487 Dæmoniac . . . Pestilence,] NOT IN 1667.
 526 yield] yeild
 540 and] &
 545 weigh] waight
 Spirits] spirits
 551-552 Of rendring up, and patiently attend
 My dissolution. *Michael* repli'd,]
 1667 HAS
 Of rendring up. *Michael* to him repli'd.
 579 last] 1667 lost CORRECTED IN THE ERRATA.

- 591 *Hymen*] Hymen
 594 and] &
 623 yield] yeild
 626 large] larg
 636 receav'd] receavd
 651 call in] 1674 callin 1667 call in
 makes] tacks
 657 wall] Wall
 668 Judgment] Judgement
 669 Exploded] Exploded,
 678 thousandfould] thousand fould
 683 *Michael.*] *Michael*;
 684 ill mated] ill-mated
 691 Battle] Battel
 698 atchiev'd] achiev'd
 710 punishment;] 1674 punishment? 1667 punishment;
 712 and] &
 chang'd,] chang'd;
 725 Prison] prison
 730 and] &
 734 every] everie
 738 and] &
 761 Children] Childern
 766 beare] bear
 782 dayes] days
 788 Triumph] triumph
 799 fear] feare
 826 fountains] fountaines
 870 who] that
 901] 1667 CONTINUES AS BOOK X THROUGH THE PRESENT BOOK XII.

BOOK XII.

THE ARGUMENT]

THE SECOND PART OF THE ARGUMENT OF BOOK X IN THE FIRST EDITION.

- 1-4 *The . . . Fall*] *thence from the Flood relates, and by degrees*
 explains, who that Seed of the Woman shall be;
 FOR Flood 1669 HAS flood
 5 *Ascension;*] 1669 *Ascention,*
 7 *Relations*] 1669 *relations*
 Promises] 1669 *Promises,*

1-5] NOT IN 1667. ADDED IN 1674 TO INTRODUCE THE NEW BOOK XII,
MADE BY DIVIDING THE ORIGINAL BOOK X.

- 6 Thus] 1667 HAS NO INDENTATION.
13 few;] few,
21 Feast,] Feast
44 and] &
46 lost] lost,
126 he] hee
191 The] This
203 Pillar] pillar
233 shadows] shadowes
234 means] meanes
238 what they besaught] them thir desire,
257 fiery] fierie
407 Proclaiming] Proclaming
442 stream] streame
455 Realme, and] realme, &
459 disolution] dissolution
460 and dead] & dead
533 farr] 1669 far
534 Will] 1674 Well 1667 Will
537 goe on,] 1669 go on
539 groaning] groaning,
542 aid] aid,
546 glory] 1669 glorie
547 World] 1669 world
550 righteousness and peace] 1669 Righteousness and Peace
love] love, 1669 Love,
555 fixt:] 1669 fixt;
559 knowledge] 1669 Knowledge
containe] 1669 contain
562 fear] feare 1669 fear
564 providence] 1669 Providence
565 Mercifull] Merciful
576 wisdome] wisdom
577 ethereal] 1669 Ethereal
579 Aire] Air
583 vertue] Vertue
587 paradise] Paradise
thee,] 1669 thee
591 mee] 1669 me

- 599 Chiefly] 1669 Cheifly
601 Mankind.] 1669 Mankind,
603 unanimous] 1669 unanimous,
605 happie] 1669 happy
607 Descended,] 1669 Descended
Bowre] 1669 Bower
610 and] &
615 mee] 1669 me
goe] 1669 go
621 mee] 1669 me
622 voutsaft] 1669 vouchsaft
623 mee] 1669 me
626 Archangel] 1669 Arch Angel
629 meteorous] 1669 Meteorous
630 marish] 1669 Marish
632 Front] 1669 front
633 brandisht] 1669 brandish't
Sword] 1669 sword
634 heat,] 1669 heat
648 slow,] 1669 slow
THE END] 1669 THE EN

PARADISE REGAIN'D

Paradise Regained AND Samson Agonistes WERE FIRST PUBLISHED IN 1671. THIS EDITION FORMS THE BASIS OF THE PRESENT TEXT. THE VARIANT READINGS ARE TAKEN FROM THE SECOND EDITION OF 1680. FACING THE TITLE-PAGE 1671 HAS Licensed, July 2. 1670. 1680 HAS Licensed,

THE FIRST BOOK.

- 10 broughtst] brought'st
19 awful] awfull
19, 46 then] than
38 envy] envy,
62 being] 1671, 1680 being. CORRECTED FROM THE ERRATA.
65 woman] Woman
66 birth] Birth
68 vertue,] vertue
76 baptiz'd] Baptiz'd
78 testimony] Testimony
81 water] Water
82 Does] Doors
84 heard,] hear
93 shine.] shine,
97 couch't] couch'd
103 voyage] Voyage
104 prosperous] prosp'rous
106 1680 HAS NO INDENTATION.
115 thir] their
122 man] Man
125 Raign] Reign
130 1680 HAS NO INDENTATION.
141 divine] Divine
144 subtilty,] subtilty
147 over-weening] overweening
149 whate're] what e're
162 sinful] sinfull
178 whate're . . . whate're] what e're . . . what e're
195 persu'd] pursu'd
198 hear] hear,
201 child] Child
218 quell] quel
226 subdue] 1671, 1680 destroy CORRECTED FROM THE ERRATA.
236 King,] King
241 Kingdom] kingdom
should] shall

- 254 thee] the
 256 Vision,] Vision
 258 stood.] stood,
 259 strait] straight
 340 then] than
 345 seldom] seldome
 373 demurring] 1671, 1680 demuring CORRECTED FROM THE ER-
 RATA.
 374 office] Office
 375 lyes] lies
 400 Nearer] 1671, 1680 Never CORRECTED FROM THE ERRATA.
 407 lyes] lies
 410 Heavens] Heav'ns
 414 emptyed] emptied
 unpityed] unpitied
 417 Imparts] 1671, 1680 Imports CORRECTED FROM THE ERRATA.
 421 Heaven's] Heav'ns
 428 lyer] liar
 433 lyes] lies
 440 flye] fie
 450 tittle] title
 455 shalt] shall
 463 an] and
 473 in stead] instead
 485 despair] dispair
 500 wing] wings

THE SECOND BOOK.

- 5 believ'd] beliv'd
 30 from what] from that
 62 tydings] tidings
 75 flye] fly
 80 dwelling] dewlling
 86 look't] look'd
 98 lose] loose
 119 joy,] joy
 127 who] whom
 128 then] 1671, 1680 OMIT. CORRECTED FROM THE ERRATA.
 130 frequence] freequence
 133 Then] Than
 137 then] than

- 142 persuasion] persuasion
 146 over-match'd] over match'd
 150 dissolutes] 1671 dissolutes
 157 graceful] gracefull
 159 Perswasive] Persuasive
 192 not all;] not all,
 194 scorn'd] scorn'd,
 197 A youth] A Youth INDENTED.
 198 over-pass'd] overpass'd
 199 hee] he
 203 then] than
 206 Then] Than
 208 things;] things,
 woman] Woman
 209 Age] age
 216 from] for
 218 rout] rout,
 220 awe] aw
 230 Lawful] Lawfull
 232 wide Wilderness;] wild Wilderness,
 235 thir] their
 240 persons] Persons
 252 feel] feel,
 259 Mee] Me
 263 Trees] trees
 269 ravenous,] ravenous.
 272 awak] awak't
 278 pulse] Pulse
 280 descry] discry
 290 tuneful] tunefull
 313 *Thebez*] 1671, 1680 *Thebes* CORRECTED FROM THE ERRATA.
 314 eat.] eat,
 325 Owe] Ow
 326 Service] service
 331 behold] Behold
 333 shouldst] should'st
 340 regal] Regal
 341 pil'd] 1671, 1680 pill'd CORRECTED FROM THE ERRATA.
 343 pastry] Pastry
 351 1680 INDENTS THIS LINE.

- 353 Then] Than
 357 th'] the
 358 then] than
 359 Forest] forest
 362 Harmonious] harmonious
 366 Splendour] splendour
 369 Fruits] fruits
 370 viands] Viands
 371 knowledge works,] 1671, 1680 knowledge, works CORRECTED
 FROM THE ERRATA.
 390 Pompous] pompous
 413 birth] Birth
 421 then] than
 431, 455 Virtue] Vertue
 435 antient] ancient
 456 Then] Than
 483 then] than

THE THIRD BOOK.

- 17 war,] war
 23 Wilderness] Wilderderness
 31 Son] son
 44 perswade] persuade
 51 &] and
 praise.] praise,
 62 divulges] devulges
 78 Then] Than
 87 shameful] shamefull
 112 governs] Governs
 124 goodness,] goodness
 127 is] it
 147 With] with
 150 glory] glory,
 151 the] their
 153, 169 *David's*] *David's*
 155 powerful] powerfull
 158 Roman] *Roman*
 167 prevail'd,] prevail'd
 172 Duty . . . Duty] duty . . . duty
 173 watchful] watchfull
 177 fullfil] fulfill

- 182 fulfil'd] fulfill'd
 184 Prophetic] prophetic
 208, 218, 220 then] than
 216 flye] fie
 227 linger'st] lingrest
 241 loath] 1671 loah 1680 loth
 258 thir] their
 Sea:] Sea,
 270 antient] ancient
 271 the] *the* 1671 AND 1680 INCORRECTLY NUMBER THIS LINE AS
 270, THUS MAKING THE BOOK APPEAR TO HAVE 442 LINES.
 281 antient] ancient
 282 *David's*] *Davids*
 287 hunderd] hundred
 304 martial] Martial
 308 muster] Muster
 309 half moons] half-moons
 311 powr'd] pour'd
 312 military] Military
 316 *Candaor*] *Gandaor*
 324 arrowie] arrowy
 showers] 1671, 1680 shower CORRECTED FROM THE ERRATA.
 333 over-lay] overlay
 337 camp] Camp
 344 Chivalrie] Chivalry
 348 Vertue] vertue
 357 wer't] wert
 373 seat] Seat
 Successour] Successor
 393 world] World
 401 war] War
 403 brethren] Brethren
 405 *David's*] *Davids*
 419 then] than
 421 themselves,] themselves
 422 fore-fathers] Fore-fathers
 441 *Israel's*] *Israels*

THE FOURTH BOOK.

- 4 perswasive] persuasive
 12 salve] save

- 22 shamefull] shamefull
 25 western] Western
 27 wide;] wide,
 30 the earth] th' earth
 40 Optic] Optick
 41 multiplyed] multiplied
 57 Aerie] Aery
 89 Kingdoms] kingdoms
 world] World
 91 Old,] Old
 102 victor] 1671, 1680 victor, CORRECTED FROM THE ERRATA.
 105 then] than
 108 *David's*] *David's*
 be] he
 propheci'd] prophesi'd
 112 then] than
 arms] Arms
 113 should'st] shouldst
 127 expel] expell
 128 withal] withall
 129 Expel] Expell
 132 people] People
 136, 141 thir] their
 147 *David's*] *David's*
 148 over-shadowing] overshadowing
 150, 163, 182 world] World
 158, 180 then] than
 186 supreme] Supreme
 195 reply'd] repli'd
 212 WITH THIS LINE 1671 AND 1680 MAKE AN ERROR IN LINE NUMBERING, CALLING LINE 212 LINE 210; FURTHER ON LINE 223 IS LINE 220, AND LINE 604 IS 600; THUS MAKING THE BOOK APPEAR TO HAVE 635 LINES INSTEAD OF 639.
 230 perswasion] persuasion
 238 Where on] Whereon
 247 flowerie] flowry
 251 schools] Schools
 antient] ancient
 264 precepts,] precepts
 268 antient] ancient
 277 schools] Schools

- 279 *Peripatetics*] *Peripatitics*
 335 artful] artfull
 340 Deities] Dieties
 348 Godlike] God-like
 359 majestic] Majestic
 367 reply'd] repli'd
 381 fullfill'd] fulfill'd
 384 characters] Characters
 386 labours,] labours
 392 prefixt] prefixt.
 402 aerie] aery
 410 Heav'n,] Heav'n
 418 necks] necke
 433 dry'd] dri'd
 453 Skie] Sky
 461 wastful] wastfull
 465 Desert] Disert
 471 *David's*] *Davids*
 480 *Israel's*] *Israels*
 486 Mee] Me
 then] than
 495 God,] God
 497 Mee] Me
 510 whither] whether
 538 then] than
 549 Pinacle] Pinnacle
 589 Fruits] fruits
 tree] Tree
 life] Life
 590 life] Life
 617 Temptation] temptation
 624 gates] Gates
 625 awe] aw
 629 flye] flie
 633 worlds] Worlds
 638 hee] he

